

OBICTIONS:

Answered by way of Dialogue, wherein is proved

By the Law of God:

By the law of our Land:

And by his Majesties many testimonies

That no man ought to be persecuted
for his religion, so he testifie his alle-
geance by the Oath, appointed by Law.

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Esa 2.4. He shal judg amonge the Nations, & re-
buke many people; they shal breake their swords
also into mattocks, & their speares into sithes, Na-
tion shall not lift vp a sword against Nation, nei-
ther shall they learne to feight any more.

Esa 11.9. Then shall none hurt nor destroy in all my
Holy mountaine.

2. Cor. 10. 4. For the weapons of our warfare, are
not carnall, but mighty through God to cast
downe holds.



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To all that truely wish Ierusalem's
prosperity, & Babilons destruction, wise
dome & vnderstanding be multiplied vpon you.

In these days if ever, that is true which the
wisemā said, Eccl. 12. 12. there is none ed in ma
keing many bookes, & much reading is a weari-
nes to the flesh: yet considering how heynous
it is in the sight of the lord to force mē ad wemē
by cruell persecutiōs to bring their bodie to a
worship, whereunto they cannot bring their spi-
rits: wee thought it our duetie for Gods glorie &
the reformation thereof, in this our owne natio
to publish this litle writing following, wherein
is manifestly proved by the law of God, the law of
our lād, & his Maties owne divers testimonies, that
no mā ought to be persecuted, for his religio be
it true or false, so they testifie their faithful alle-
giance to the King. What shal men do striving
about matters of religion til this be ended. For
if this be truth that the kings of the earth have
power frō God to cōpel by persecution all their
subjects to beleve as they beleve, then wicked
is it to resist, ad the persecutiōs of such is iustly
vpon thē, and the Magistrats that execute the
same are clere frō their blood, ad it is vpo their
owne heads: but if the kings of the Earth have
not power from God to compel by persecution
any of their subjects to beleve as they beleve
(seeing faith is the worke of God) then no lesse wic-
ked is it in the sight of God to disobey, and the
persecutiōs of such are vpo the Magistrats, &
the blood of the persecuted crieth vn to the lord,
and wilbe required at the Magistrats hands.

Wherefore in al humility, reuerēce ad loyaltie
wee do humbly desire of our soveraign lord the
K: and

¶: ad al Gods ministers vnder him, as Judges
Justices of peace, etc. by whome this persecu-
tio is executed, thei selues to consider, not whether
herein they please lord Bbs: but whether they
please the lord Iesus Chz: st, who after a little
whyle shall iudge all iudges, according to their
workes without respect of persons, ad therefore
are commaunded to kisse the sonne leaſt he be angrie
& they perish in the way. pſa. 2. our humble desire
is, that they would consider what is testified in
the scriptures: that, The kings of the Earth shall
give th. ir power vnto the Beast, til the words of God
be fulfilled, the ſhal they take their power from hir.
If it be granted (as it is) that the kings of this
nation formerly have given their power vnto
that Romish Beast, it ſhal evidently appeare,
that our lord the king and al Magiſtrats vnder
him do geve their power to the ſae beaſt. though
the Beast be in another ſhape: For as that ſpiri-
tual power oz beaſt of Rome ſets vp a worſhip
(as they pzetend) for God, and force al thereto by
cruel perſecutiōs, the kings of the earth geueing
their power therevnto, ſo this ſpiritual power
oz beaſt of Englaḁ ſets vp a worſhip (as they pze-
tend) for God, and force al thereto by cruel perſe-
cutiōs, the kings Marie geueing his power here
vnto. Oh that al that are in authoritv, would
but coſider by the word of God (which ſhal iudge
them at the laſt day) what they do, when they
force men againſt their ſoules ad conſciences to
diſſemble to belceve as they belceve, oz as the k:
and ſtate belceves, they would withdawe their
hands ad harts therefrom. ad never do as they
have done, partly through incoſideration, and
partly to please lord Bbs: being in ſavour with
the king.

It cannot

It cannot but with high thankfulness to God and
to the king be acknowledged of all that the kings
Maie is no blood thirsty man, for if he were, bo
dily destruction should be the portion of all that
feare God, and endeavor to walke in his waies
as may be seene in the primitive time of this spi
rituali power or beast of England, after that
king Henry the 8. had cast of the Romish beast, and
since, (so far as leave hath bene graunted them)
by hanging, burning, banishing, imprisoning, and
what not, as the particulars might bee named.
Yet our most humble desire of our lord the king
is, that he would not give his power to force
his faithful subjects, to dissimble to beleve as
he beleeveth, in the least measure of persecution,
though it is no small persecution, to see many
peeres in filthy prisons, in hunger, cold, idleness,
devided from wife, family, calling, left in conti
nual miseries and temptations, so as death would
be to many lesse persecution, seeing his Maie.
confesseth that to change the mynd must bee the
work of God. And of the lords Bishops: we desire,
that they would a little leave of persecuting
those that cannot beleve as they, til they have
proved that God is well pleased therewith, and
the soules of such as submit in safety from condem
nation, let them prove this, and we protest we
will for ever submit unto them, and so will thou
sands: and therefore if there bee any speake of
grace in the let the set themselves to give satisfac
tion either by word or writing or both. But if
they will not, but continue their cruel courses as
they have done, let them yet remeber that they
must come to judgment, and have their abhomi
nations set in order before them, and be torne in
peeces when none shall deliver them.

And

ad whezeas they haue no other cullor of ground
out of the scriptures, then that they haue Cano
nized a law. viz: that whosoever shal affirme that
the K: Ma: hath not the same power over the church
that the godly kings of Israel had vnder the law &c
Let him be excommunicate ipso facto. The vnsound
nes of which ground is manifested in this Dia
logue followeing. wherein is shewed their pal
pable ignorance in that they knowe not the mi
stery of God, and therfore haue they made this
Canon in flattery to the king onely to support
their pride and cruelty: for if the kingdome of
land of Israel, or Canaan now vnder the
gospel be an earthly kingdome of land, or Israel
now a worldly or fleshy Israel, as both were
vnder the law. Then wee would confesse there
should be an earthly king thereof, but if the king
dome of Israel now be not earthly but heauely,
Joh. 18. 36. and the Israelites now not of this
world. Joh. 15. 19. then the king thereof is not
of this world, as they are not of this world. Joh
17. 16. ad if these spirital lords confesse that Ch:
is king now of the land and people of Israel, but
yet he hath left our lord the king his deputy to
make such lawes and lords over the Church as
pleaseth him: the word of the lord is against the
there is but one lord. 1. Cor. 12. 5. & one law giver.
Iam. 4. 12. over his Church. Nay his Ma: himself is
against the, who saith. There is no earthly monarch
over the Church, whose word must be a law, & saith
further. Christ is his Churches monarch, & the
holy ghost his deputy alleging luk. 22. 25. the kings
of the Gentiles beare rule one over another, &c. but
it shal not be so among you. saying further. Christ
when he ascended, left not Peter with them to direct
the in al truth, but promised to send the holy ghost
to them

to them for that end. &c. If any wil be rebellious
against the word of the lord herein, yet let them
not be rebellious against the word of the king.
Oh that any thinge would prevail with the to
make them leave of, these cruel courses of perse-
cuting poore soules that desire truly to feare
God, and are most faithful subjects to the king
and desire also the salvatio of the soules of these
their cruel persecutors, who do seeke their bitter
vndoeting by al the forenamed persecutions, one-
ly because they cannot of faith offer vp such wor-
ship to God as these spirituall lords comaund,
and the rather let them leave of persecutinge,
seeing the kings Ma^{tie} acknowledgeth. It is a
sure rule in divinitie, that God loves not to plant his
church by violence & bloodshed. And if it be a law
for al Christiāns, that in indifferent thinges one
must not offend another, but the stronge but for-
beare, rather the offend his weake brother, other-
wise he wounds the weake conscience & sinnes
against Christ. 1. Cor 8. The how much lesse hath
any man power to be lord over the weake con-
science, forcing it to practice that it hath not
faith, in bringing it thezeby unto sinne, and unto
condemnation. Rom. 14. wec do unfainedly ac-
knowledg the authoritp of earthly Magistrats
Gods blessed ordinance, and that al earthly au-
thoritp and comaund apperteynes unto the, let
them comaund what they will, wee must obey
either to do, or suffer vpo paine of Gods displea-
sure, besides their punishment. But al men must
let God alone with his right, which is to be lord
and law-giver to the soule, and not comaund obe-
dience for God where he comaundeth none. And
this is onely that which wee dare not but main-
taine, vpo the peril of our soules, which is grea-
ter then

ter then bodily affliction And onely for the main-
tenance of Christs right herein, do false Pro-
phets and deceivers (who by that craft are clo-
thed in fyne apparel, and faire deliciouſly every
day) laboꝝ to make vs odious in the ears and eyes
of Prince and people, knowing wel that if they
had not power by persecution to force me to dis-
semble to beleve as they, their kingdome and
gaine would soone come to nought, the wicked-
nes of which course is discovered in this wri-
tinge followeing.

For the manner, being Dialogue-wise, wee
thought it the fittest in two respects. First, for
the vnderstanding of the simple, to whome espe-
cially Gods misteries apperteyne, moze then to
the wise and prudent of the world. Secondly, be-
cause al the objections that wee have met with,
might be set downe, and the plapuelper answered.
And because wee have faith and assurance
that many wil see and acknowledge the unlaw-
fulness of tyrannizing over the conscience, by per-
secuting the bodies of such as cannot be subject,
wee have also thought it meet to manifest the
feareful estate of such subjection, that they may
deliber their soules, if they wil be saved: and al-
so have set downe the beginning of that old and
good way, that John Baptist, Christ Jesus, and
his Apostles have left, vnto al that wil be saved
vnto the end of the world. Beseeching that Al-
mighty worker, that he would worke in the
hartes and consciences of men, that they may en-
quire for it, and hat our of the scriptures, and
walke therein, the shal they find rest vnto their
soules, although afflictions to their bodies. Oh
it is time for the Lord to worke, for they have
destroyed

destroied his law, and haue set vp in many Na-
tions such worship for God as best please the
that are in authority, and haue power to perse-
cute the contrary imputed. Let all Gods people
cry. How long Lord? when wilt thou come to
destroy Antychrists cruel Kingdome, and esta-
blish Christs mecke and peaceable Kingdome,
as thou haist begun, euen come Lord Jesus by
the Spirit of thy Mother, and the bright-
nes of thy coming, euen come quicke-
ly. Amen.

By Christs vnworthy
witnesses, his Maje-
sties faithful subjects.

Comonly, but most falsly
called
Annabaptists.



Antichristian. VVhy come you not to Church?

Christian. What should I do there?

A. VVorship God.

C. I must worship God as he requireth, and not as any mortal man requireth.

A. True, but the worship that wee require you to offer vp, is the worship, God requireth.

C. If it be so, I wil withal willingnes affect vnto it, but my conscience must be satisfied thereof by the word of truth, that I may have faith in it, other wise it is my greivous sin. Rom. 14. 23. For I may not beleve it so to be because you affirme it.

A. VVell you must go to Church, other wise you are disobedient to the law, & vvil fall vnder punishment.

C. But still remember that you would have me worship God as you pretend, therefore let vs agree what worship God requireth: Christ saith. Joh. 4. 24. God is a spirit, & they that worship him, must worship him in spirit & truth. Here wee see what worship God requireth, viz: That wee worship him with our soules and Spirits, and also that we worship him according to the truth of his word: And therefore for your booke worship: If it were according to truth, (from the which it is as far as light is from darknes) yet if I cannot offer it vp with my Spirit it is not acceptable to God, but most abhominable.

A. Well you must come ro Church

C. I pray let aske you a question , do you seeke the glory of God, and the salvation of my soule herein, or your owne obedience?

A. I seeke the glory of God, and the salvation of your soule , & not my ovne obedience.

C. Then manifest it, no by words onely, but by deeds and truth , which if you do , you will not threaten me punishment to cause me to come, but with meekenes and patience satisfie my conscience by the word of truth, (for this is the duety of the Minist. of Christ. 2. Tim. 2. 24.) that I may come with a willing mynd, so shall I be accepted. 2. Cor. 8. 12. Psal. 110. 3. For if by threatening me punishment as imprisonment , banishment, or death, you cause me to bring my bodie, and not my spirit or soule , so shall I come neere to the Lord with my lips , when my hart shall be far from him, which he accompteth vaine worship and hipocrisie. Mat. 15.

A. I perceiue what you aime at, you would have none brought to Church, but such as come willingly of themselves , so should every man worship God as himself pleaseth.

C. Your conclusion I aime not at, for I acknowledge that as there is but one God, so there is but one way of worshipping him , out of the which way, whosoever is ad repēteth not there of shal pay a deare price, and therefore it stādeth all Men vpon not to please themselves in worshipping

shipping him. But you perceiue aright that I
 aime at this, that none should bee compelled to
 worship God: but such as come willingly for
 I will (by Gods assistance) prove most evidently
 by the Scriptures, that none ought nor can bee
 compelled to worship God to acceptance, by
 any worldly meanes whatsoever.

A. Prove that.

C. Wel I prove that I have affirmed, thus:
 first Heb. 11.6. Without faith it is impossible
 to please God, and Rom. 14.23. Whatsoever is
 not of faith is sin. These two Scriptures prove
 most evidently that whatsoever I have not faith
 in in worshipping God, although it were undou-
 tedly true, I may not offer it by vnto God, for
 it is displeasing to him, and it is sin against him:
 as also it appeareth plainely by him, that came
 into the Kings supper and waited his wedding
 garment. Mat. 22.

A. It is the Kings law that you must
 go to Church, & therefore you must bee
 obedient.

C. The intent of the Kings law is not so, as
 appeareth both by the statute for the oath of al-
 legiance, and also by his Majesties owne words,
 manifested in his Apologie for the oath of alle-
 giance, as hereafter is moze fullie declared. For
 if the intent of the law were to make me come
 to Church to worship God, and not of faith, the
 intent of the law were to cōpell me to sin, which
 his Maie. requireth not.

Antic. I deny not but whatsoever is
 not off Faith is sinne, but vvee vould

have you come to Church, to vvorship God of faith.

C. It is not so, you regard not whether I have faith or no, for if you did, you would not vrge the kings law against me, which is but a carnal weapon, and cannot beget faith, and there fore is no sure ground of faith. For in my obedience to God I must not presume above that that is written. 1. Cor. 4. 6. For the VVord of God is the onely ground of faith. Rom. 10. 17. and therefore if you would have me come of faith, you would onely vrge the law of the king of kings against mee.

A. Hath not all the Learned of the Land considered of these things, & set the dovvne, are such simple men as you likely to see more then all these?

C. I demaund of you whether they bee not all subject to err as all men are, and therefore I must try their spirits, whether they er or no. 1. josh. 4. 1. For I may not hold, either that they cannot err, or that if I find them to err I must obey them notwithstanding, do you not herein teach me that Popish and accursed doctrine, that you in da' gh so much against in the Papists, that I must beleeve as the learned of the land beleeves.

A. I do not hold that they cannot err

C. Yes you hold either that they cannot err, or if they do err, I must obey them, for if I do not obey them you threaten me punishment.

A. Nay, but I hold that they being
learned

learned do not err, & therefore you must obey them.

C. Then this is your argument: The learned do not err, and therefore must be obeyed. The 2nd vs: and the rest of that rank are learned and do not err, and therefore they must be obeyed: another arg: as vaine as this may be collected from this ground. The learned do not err, and therefore must be obeyed. The Pope and the rest of that ranke are learned, (yea as learned as yours) and do not err, and therefore they must be obeyed. The one is as true as the other, but both abhominable. If you prove that they that want this learning, must not meddle with the waies of God, but as these learned men teach them, then indeed you said somethinge, but if you cannot, as most certen it is, you cannot. For the word of God is against you herein, then for shame to God and Me, leave of your cruell persecuting, for why do you persecute Men that cannot of faith submit to your direction concerning the waies of God, vpon which consisteth their salvation if they walke in the true way of faith with love thereof, and their condemnation if they walke in by path.

A. Then I perceive if a mā can pleade that he hath not faith in any thing which the King commaunds he need not be obedient.

C. Would God all Men could see your dealing herein, this is your vsuall course, when your mouth is stopped by the power of Gods word that you knowe not what to answer, then you

runn to the Kings commaund, and so make your matters good, like vnto your predecessors the wicked Scribes and Pharisees, who when our Lord and Maister had stopped their mouthes that they had no word of answer, then they sought to make him a trespasser against Cesar, but I have learned in some weake measure, that as there is a Cesar vnto whome of conscience I must be obedient, so there is another king, one Iesus, that is King of Kings, vnto whome if you will not be obedient in giving vnto God that which is Gods, he will tear you in peeces, when there shall bee none that can deliver you, & cast you into the lake that burneth with Fire & brimstone for ever more, where there shall be no rest day nor night, and therefore agree with this your adversarie quickly, whilst you are in the way with him,

The power and authoritie of the King is earthly, and God hath commaunded me to submit to all Ordinances of Man. 1. Pet. 2. 13. 14. And therefore I have faith to submit to what ordinance of Man soever the King commaunds, if it be an humane Ordinance, and not against the manifest word of God, let him require what he will, I must of conscience obey him, with my bodie, goods and all that I have: But my soule wherewith I am to worship God, that belongeth to another King, whose kingdome is not of this World. Joh. 18. 36. Whose people must come unwillingly. Psal. 110. 3. Whose weapons are not carnall but spiritual. 2. Cor. 10. 4. etc.

Ant. Is this all the authority that
you will

you vwill give to the King?

C. What authoritie can any mortall Man require more, then of bodie, goods, life, and all that apperteyneth to the outward Man? The hart God requireth. **Mat. 23. 26.** He comaunded to give vnto Cesar things that are Cesars, & to himselfe the things that are his. **Luk. 20. 25.** Now if al the outward man bee Cesars, and the inward man too, so that he must be obeyed in his owne matters, and in Gods matters also, then tell vs what shall be given to God? If you or any mā will give him more power or authoritie then I give him, then you give him more then his **Mat. requireth**, as shalbee shewed.

A. Wee do not say that the King can compell the Soule, but onely the outward Man.

C. If he cannot compel my soule, he cannot compel me to worship God, for God cannot bee worshipped without the soule. **Ioh. 4. 24.** if you say he may compel me to offer vp a worship onely with my bodie, (for the spirit you confesse he cannot compell) to whome is that worship? not to God. Then consider you who they worship that are thus compelled, (say you by the King.) Let it well be here observed that you make the King a commander of such worship, as is not to God, contrary to his **Mat. owne mynd manifest in his writings.** But this you do, not to aduance Gods glory nor the kings honor, but your owne cursed kingdome of darknes, which you hold by flattery and falshood. For if this compelled worship (which is not to God) were take away then your kingdome would fall to hel from whence
 A 4 it came. ad

pag. 8.

A Dialogue.

and therefore all Men may here see it is supposed onely by wickednes.

A. I confesse the Kings authority is earthly, but he is head over the Church vnder Christ.

C. God forbid that any mortall Man should so equallize himself with Christ, who allone is Head of his church, as the Husband is of the Wife. Ephe. 5. 23. And hath left no vice-gerent in that his office, for he is never absent from his Church. Mat. 18. 20. and 28. 20. All that any mortall Man can be, is to be a subject of his Kingdome, for there is but one Lord. 1. Cor. 12. 5. & one law-giver. Jam. 3. 12. And that this is so, his Matie. confirmeth by his owne testimony, in his Apologie for the oath of allegiance Pag. 46. 47. But as I well allowe of the Hierarchy of the church for distinction of orders, (for so I vnderstand it) so I vtterly deny that there is any earthly Monarch thereof, whose word must bee a law, and who cannot err in his sentence by an infallibility of spirit: because earthly kingdomes must have earthly Monarchs, it doth not followe that the church must have a visible Monarch too: For the VVorld hath not one earthly temporall Monarch, Christ is his Churches Monarch, & the Holy ghost his deputie. The Kings of the gentiles reigne over them, but ye shall not be so. Luki. 22. 25. Christ did not promise before his ascension to leave Peter with them to direct & instruct them in all thinges, but he promised to send the Holy ghost vnto them for that end. These are his highnes owne words, whereby it evidently appeareth his Matie. challengeth no suprenacie over the Church, but laboureth to overthrowe that abhominable exaltation

cion of that Man of sin, in the Romish professiō, for Christ hath given no supreacie in or over his Church, to any mortall man, but expressly commaunded the contrary as the place of Luke mentioned by his Matie. plainly declareth. his highnes is supream head and gouernor over all his subjects bodies and goods, within his dominions, and therein I detest and abhorre all forraigne powers whatsoever.

But now for the thinge in controversie betwixt you and me, of compelling Men by persecutions to do service to God (as is pretended) wherein they have not faith, it shalbe manifest not to be of God, in that Christ Jesus himself, the onely Lord and law-giver to the sonle, neither had any such power and authority, neither taught any such thinge to his Disciples, but the contrary. First Mat. 28. 18. 19. All power is given me in Heaven & in earth. Go therefore & teach all Nations and 2. Cor. 10. 4. The Weapons of our warfare are not carnall, but mighty through God to cast downe Holds. &c. Here wee see Christ hath no Worldly power, nor Worldly Weapons. 2ly. he practised and taught the contrary. VVhen the Samaritanes would not receive him goeing to Ierusalem. Luk. 9. his disciples would have had fire come downe from heaven & devoured them, Christ rebuked them & said, ye knowe not of what spirit ye are, the Son of man is not come to destroy mens lives, but to save them. And the Appostle by the Spirit of Christ: 2. Tim. 2. 24. Commaundeth the servants of the lord not to strive, but to bee gentle towards all men apt to teach, suffering the evil men patiently, instructing them with meeknes that are contrary mynded, proving if God at any time will give them

A S

repen-

repentance that they may knowe the truth, & come to amendment out of the Devils snare. &c. These Scriptures need no explanation for this most evident truth,

A. VVell yet notwithstanding all this it is manifest in the Scriptures by the example of Thappostle Peter smiting Ananias and Saphira to death. Act. 5. & of Thappostle Paul striking Elymas the so-cerer blind. Act. 13. 11. And also by delivering Hermeneus & Alexander vnto Satan for the destruction of the Flesh: that punishment vpon the body may bee vsed, & the flesh destroyed: For if it were lawfull for them to smite to death, & the like, though by extraordinary meanes, then it must be lawfull for vs by ordinary meanes, since extraordinary meanes now failed, If you say it be not Lawfull for vs, then you must say it was not Lawfull for them, & that vvere to accuse them of laying a false foundation, vvhich none fearing God wil affirme.

C. I dare not once admit of such a thought as to disallowe the truth off that foundation
which

which th -Apostles as skilfull maister builders have said : But for your argument of Peters extraordinary smiting of Ananias and Saphira, he neither laid hand vpon them, nor threatned them by word, onely declared what should befall them from God, and therefore serbeth nothing to your purpose, also that of Paul to Elimas, he laid no hands vpon him, but onely declared the Lords hand vpon him, and the iudgment that should followe. If you can so pronounce, and it so come to passe vpon any, do it, and then it may bee you may bee accounted maister builders, and layers of a new foundation or another gospel. And for Th-apostle Paul his deliverung Hymeneus and Alexander vnto Satan. 1. Tim. 1. 20. It was not by any temporall sword or power, but even by the power of our Lord Iesus Christ, in his name, by the sword of the Spirit. 1. Cor. 5. 4. And this was not extraordinary, but ordinarie to continue in all churches to the end, and not to destroy the outward Man, as you teach and practice, but to destroy those lustfull affections, which dwell in the flesh, that so the flesh being mortified, the Spirit may bee quickned and the Soule saved in the day of the Lord Iesus. And whereas you say that as they did it by extra-ordinary meanes so you may do it by ordinarie meanes, if you would vse onely those Weapons which Christ commaunded his Disciples to vse in this busines, which are not carnall, wee would agree with you herein. But if your ordinarie meanes bee such as Christ never had nor any of his Disciples, then it is a meanes of your owne devisinge

devisinge, for Christ hath al meanes whatsoeuer
for bringing Men to the obedience of the truth.

A. Doth not Christ in the parrable
Teach that he compelled all to come in?

C. I demaund of you wherewith doth he
compel them? he hath no carnall weapons, doth
he not compel them by his word, V Which is his
two edged sword. Heb. 4. 12. Revel. 2. 12. Doth
he smite the earth vwith any other vweapons then
by the breath off his lips. Esa. 11. 4.

A. VVell then you see compulsion
may bee vsed.

C. Yes, I confesse to you such compulsion as
much as you will, if whē you have done you wil
walke in his steps, who when the Gaderens praied
him to departe he left them, and taught his Disci-
ples: where they should preach the word of God, if
they would not receive them, that they should shake
off the dust of their feet for a witnes against them.
Mat. 10. 14. Which accordingly they practized
Act. 13. 51. and 18. 6. etc. He never taught them to
pull the contrarie mynded out of their houses ad
put them in prisons, to the vndoing of them,
their Wives and Children: This was Sauls
course when he was a blasphemmer and persecu-
tor. etc. Act. 9. 1. etc. Christ taught his Disciples
To wait if at any time God would give the contrary
mynded repentance, and not to prevent their re-
pentance by seeking their blood.

Indifferent man. I have heard you all this
while, and by that I have heard, I see evidently
that none ought to be compelled by any world-
ly meanes

by meanes to worship God, neither can any bee accepted in such worship, in that it is spirituall worship that he accepteth.

C. Blessed be the Lord, that you see it, I would not you onely, but all Men did see that the sword of the Magistrate and al afflictions proceeding therefrom are onely vpon the outward man and cannot conuert a soule from going astray, nor begett faith. it comes by hearing the word of God Rom. 10. 17. And therefore is no instrument in this worke. All that the Magistrate can do, is to compell me to bring my bodie for except their be a willing mynd which no mā can see, their is no acceptance with God, and therefore it is not Gods glory, nor my acceptāce with him they seeke by forcing me, but meerly their owne obedience to Gods great dishonour; and the destruction of my soule, if I should so do. But if it would suffice them to bring my bodie, to that they call their Church, and require of me no worship: I will go when they will, onely not when their false worship is performed. For I abhor the accursed doctrine of the Familists herein.

I. It is a lamentable thinge to consider how many thousands in this nation there be, that for feare of trouble submit to thinges in Religion which they disapprove off.

C. Oh, whose eyes doth not gush out with teares, in the consideration thereof seeing in all that, God is highly displeased, and al those vnder the judgments of God everlasting if they repent not.

A. If it were as you would have it, that
all Reli.

all Religions should be suffered, how dangerous vould it bee to the Kings Person & State, what trecheries & treasons would bee plotted?

I. Indeed that is a thing greatly to be suspected: but if permission of all religions should be clered of that there is no questiō, but it might prevaile with the King and State.

C. If it be not cleared of that, then let al me abhor it. First: it is the comaundment of him, who is the God not of confusion but of peace & order, and therefore to be obeyed. Mat. 13. 30. Let the good & bad grow together vnto the end of the vworld. Suffering the contrary minded patiently proving if god at any time vwill give them repentance that they may acknowvledg the truth. &c. 2. Tim. 2. 24. Secondly: if the just lawes in that behalf made be but duely executed, which is, that all his subjects should protest their faithful alligeance to his Majties. person. Crowne and dignitie, all that will not be obedient, let them be disposed of at his Majties. pleasure, and you shall see no such trecheries and treasons practised as hath bene. First for all those that seeke and practice in themselves reformation in Religion, sathan himself cannot tax them with the least jot of trecherie: and for the Papists may it not justly be suspected that one cheife cause of al their treasons hath bene because of al the compulsions that hath bene used against their consciences, in compelling them to the worship practised in publique according to the Law of this Land: Which being taken away, there is no
Doubt

doubt but they would be much more peaceable, as wee see it verified in divers other Nations, where no such compulsion is used, for if they might have freedom in their religion, unto their faithfull alligance to the King, the feare of the Kings Lawes, and their owne prosperitie and peace, would make them live more inoffensively in that respect.

I. Onely the Papists are dangerous in that some of them hold, that Kings and Princes that bee excommunicated by the Pope, may be deposed or murdered, by their subjects or any other.

C. For that damnable and accursed doctrine as wee abhor it with our soules, so wee desire all other may. And therefore all the Lawes that can be made for the prevention of such execrable practises are most necessarie. But now I desire all men to see, that the Bishops and wee, justly cry out against this accursed doctrine and practice in the Pope and his associates: That Princes should bee murdered by their subjects for contrarie mindednes in Religion, yet they teach the King to murder his subjects for the selfe same thinge, viz: for being contrary minded to them in their Religion. So likewise, as that accursed doctrine, is to bee abhorred in the Papists, who teach, subjects not to bee obedient to their princes that are excommunicate by the pope: Even so is that accursed doctrine of the Bbs. to bee abhorred, who teach, Princes not to protect their subjects that are excommunicate by them, in not affording them either lawe or justice nor to beare testimony in any Court. Do not the Bbs: herein justify this

this accursed doctrine and practice in the Papists?.

A. There is great difference in the persons, for thone are Princes, thother subjects, & subjects must be obedient.

C. Most true it is, but is it not also true that Princes must afforde all their subjects justice and equitie, although they be as heathens and Puplicans? For if Princes be freed from doing right and justice, and protectinge their subjects, that be excommunicate, why are not subjects also freed from subjection and allegiance to their Princes being excommunicate, if excommunication be Christs Lawe to all alike that wilbe saved, without respect off persons. And also, is not that lawe off Christ herein to be observed. That whatsoever ye would men should do to you, even so do you to them. Mat. 7. 12. And therefore as Princes would that all their subjects should bee faithfull and obedient vnto the: so ought Princes to be just and equall to all their subjects, in mainteyning them in everp just and equall cause betwene man and man: For, for his cause (not for Religion) saith Chappostle, the saints at Rome paid their tribute to Cesar their heathen Prince, who was against them in Religion. Shall they not escape damnation for this accursed doctrine and practice, and thinke you you shall? thou that judgest another, judgest them not thy self? By this it may appeare as also by exceeding many other doctrines and practices how nere you are to that bloody spirituall power, what pretences to the contrayp soever you make.

It were

A. It vv ere a lamentable thinge if that bloodie Religion I should bee practiced againe in this Nation.

C. I acknowledge it a bloodie Religion, but God hath cast down the power thereof in this Kingdome, blessed be his name, but I would you could see your owne cruell bloodie religion, but that God of his mercy hath restrained it by the Kings Maie. who thirsteth not after blood, how many, onely for seeking reformation in religion, hath bene put to death by your power in the daies of Q. Eliz: ad how many, both then ad since, have bene consumed to death in prisons: & since that cruel spiritual power hath bene set up that not hanging, burning, exile, imprisonment, and al manner of contempt bene used, and al for religion, although some for greivous errors, ad yet you see not this to be a bloodie religion: further you cry out of their bloodie cruelty, the reason is because you will not bee of their religion, and when you have done, are most bloodie cruell (so far as is in your power) because wee and al men will not bee of your religion.

A. If men hold errors & vvill not obey the truth, do they not sin against God, & deserve punishment?

C. Yes, such deserve punishment, but God hath appointed their punishment, and the time thereof. Their punishment Rom 2.8.9. To them that are contentious & disobey the truth, & obey vnrighteousnes shalbe indignation & wrath, tribulation & anguish shalbe vpon the soule of every one that doth evil. Mark. 16. 16. He that will not beleeve shal be damned. 2. Thes. 1. 8. In flaming fire rendring vengeance vnto them

them that knowe no God, & obey not the gospell of our Lord Iesus Christ, which shall bee punished with everlasting perdition from the presence of the Lord, & the glorie of his power. **The time thereof, the last place recited. vers. 7.** When the Lord Iesus shall shewe himself from heaven with his mightie Angels: **and Rom. 2. 5.** The day of wrath. **and vers. 16,** At that day when God shall iudge the secrets of men by Iesus Christ. **and Mat. 13 40. 41,** At the end of this V World the sonne of man shall send furth his Angels & they shall gather out of his Kingdome al thinges that offend, & them that doe iniquitie, & shall cast them into a furnace of fire. &c. **Here is shewed the punisher the punishment, and the time thereof.** This punisher hath comaunded you to wait for their repentance (as his owne example) which is in his hands to give them, and not to cut them of and send them to hell, as you teach and practice, which is contrary to God, who is patient towards mockers which walke after ther lusts. **2. Pet. 3.** Because he would have no mā to perish, but would that all men whatsoever should come to repentance. but you (contrary to him) vse all the meanes you can to cut men of, that they might perish, in that you seke to destroy their bodies whilst they remaine in their errors.

A. I confesse that God commaundeth **Mat. 13** That the good & bad must grow together vnto the end of the V World, but that is in the Church.

C. Wel: if that be the true exposition, I pray you why do you then excommunicate any out of your

your Church, contrary to your owne acknow-
ledg. And here let all Men take notice that by
this exposition you overthrow your owne exco-
munication quite, and accuse Christ for giving
a rule. Mat. 18. and Th- apostle Paul, and the
church of Corinth for practicing that rule. 1. Cor
5. In casting out of the Church. For you say all
must growe together to the end in the Church.
But the exposition of the Law-giver himselfe is
against you, that the field is the world. vers. 38.
Yet in that you confesse that the wicked and the
godly must be let alone in the Church vnto the
end much more in the world vnto the end: For
if the wicked pollute not the Church, sure it is
they pollute not the world. This then you are
comauended vnto vers. 29. 30. Nay, gather them not
let them growe together vnto the end of the world.

A. Let them come to Church, & they
shall growe together vnto the end.

C. Indeed I thinke so, hereby you manifest
you regard not how wicked and vngodlie men
be, so they come to your Church, you wil not de-
stroy the, though they remaine in their abhomi-
nable lusts: but if they wil not come to your
Church: let the be wheate or tares, you wil gather
the, and (as much as in you is) send them to bur-
nina. Herein al me may see, as I said before, that
you seeke your owne glorie and obedience, & not
Gods, and so exalt your selues above God. 2. thes. 2

I. Wel, I blesse God, I see this as clearly as
the sunne shynning in his brightnes, that it is to
feight against God to compel any contrarie to
their consciences to perfoyme any service vnto
him, in that there are so many places of Scrip-

ture comaunding the contrary.

C: The whole new Testament throughout in all the doctrines and practices of Christ and his disciples teach no such thinge as compelling men by persecutions and afflictions to obey the gospel but the direct contrary: viz: to suffer at the hands of the wicked, where they were persecuted for righteousness sake to suffer it, when the unbelievers and wicked curse them to blesse & pray for their repentance, & that God would forgive them, & never lay these sinnes to their charge, as our Saviour Luk. 23. 34. Stephen Act. 7. 60. and the rest did. And for a conclusiō of this point, that your faith may bee full herein, consider that we are to wait for the Jewes conversion, and not to destroy the.

I. It is true, that might give all men satisfaction in these thinges.

C. Oh yes, if Men had any regard of God or his word, they would never deale more in this thinge: the lord (wee see) Ro. 11. hath promised, that where the fulnes of the gentiles is come in, the jewes shal be converted: now if the jewes who are such fearfull blasphemers of Christ and his gospel, that contemne him and his Testament with all despite, if their conversion must be waited for, and that they may not be destroyed from the face of the Earth, then who may not see (if they shut not their eyes) that the conversion of all is to bee waited for: and that no man for blaspheming Christ and his gospel may be destroyed or afflicted by imprisonments, death, or any calamitie whatsoever.

I. It is not to be gain-saied with any shewe of truth, I would God the Kings Maie would consider of this point, seeing that the cruel Bishops by using

in vseing his power, commit such sin against God in this thinge both in persecuting the that cannot of faith yeild, and also in forcing them that do yeild contrary to their consciences, to sin against God, and to perish, if they repēt not.

C. I am perswaded, that if his highnes did but once wel wey ād consider it, he would never suffer such high iniquitie to be committed against God contrary to his expresse comaunderment, ād all to bee done by the Kings power, for nothing haue they els to beare them out. The Lord perswade the hartes of his Maie and his posterity vnto it, seeing his throne is established by him, that he and his posterity may sit & raigne over these Nations and Kingdomes, till Iesus Christ the commaunder of these thinges come in his glorie to recompence every Man according to his workes, without respect of persons.

A. If vvicked malefactors should bee let allone to the end of the vvorld, then vvhere is the Magistrats svorde? it is of no force if evil men may not be cut of.

C. I acknowledg unfainedly that God hath given to Magistrats a sword to cut of wicked me, and to reward the well doers. Rom. 13 chap. But this Ministry is a worldly Ministry, their sword is a worldly sword, their punishments can extend no further then the outward man, they can but kill the bodie Luk. 12. 4. And therefore this Ministry and sword is appointed onely to punish the breach of worldly ordināces

23

which is all that

that God hath given to any mortal man to punish. The King may make lawes for the safetie & good of his person, state and subjects, against the which whosoever is disobedient he may dispose, of at his pleasure, the Lord hath given him this sword and authoritie, foreseeing in his eternal wisdome, that if this his ordinance of Magistracie were not, there would be no living for men in the world, and especially for the Church, and therefore the Godly have particular cause to glorifie God for this his blessed ordinance of Magistracie, and to regard it with all reverence.

But now the breach of Christs lawes, of the which wee all this while speake, which is the thinge onely I stand upon, his kingdome is spirituall, his lawes spirituall, the transgressions spirituall, the punishment spirituall, everlasting death of soule, his sword spirituall, no carnall or worldly weapon is given to the supportation of his kingdome, nor to punish the transgressors of the lawes of this kingdome: The law-giver himself hath commaunded that the transgressors of these lawes should be let alone vntil the harvest because he knowes, they that are now tares, may hereafter come to repentance, and become wheat: they that are now blasphemers, persecutors, & oppressors as Paul was, may, by the power of Gods word become faithfull and a faithful witness as he was: They that are now fornicators etc. as some of the Corn: once were 1 Cor. 6. 9. may hereafter become washed, cleansed & sanctified as they were: they that are now no people nor vnder mercie as the Saints sometimes were. 1. Pet. 2. 10. may hereafter become the people of god & obaine mer-
eic

die as they did: all come not at the First houre, some come not till the eleventh houre, if those that come not till the last houre should be destroyed: because they come not at the first houre, then should they never come but be prevented.

A. Were not blaiphemers put to death in time of the law? Levit. 24. 11. &c.

C. Yes, an Israelite blaspheming the Lord, or doing any thinge presumptuously, which was blasphemy. Num. 15. 30. no sacrifice to bee offered for him: but would you from hence have the kings of this world to put all his subjects to death that contemne the truth of Christ? If yea, see what will followe. All Baptists ought to be put to death, who are direct blasphemers. Revel. 16. 10. 11. When the viall of Gods wrath was powred vpon the throne of the Beast: (which all England confesse is meant the Popish power) they blasphemed the God of Heaven. &c. All the Jewes that speake many thinges blasphemously against Christ, ought to be put to death: Yea of what profession soever he bee doing any thinge presumptuously against Christ, ought to bee put to death by your affirmation, no sacrifice to bee offered, no repentance to be admitted, dye he must vnder two or thre witnesses, but that this is most false, Christ and his Appostles in his Testament both manifestly declare as is befoze shewed: was not Paul a blasphemer, yet received to mercie? But this the Holie Ghost teacheth from blasphemy vnder the law. Heb. 10. He that dispyleth Moses Lawe, dieth without mercie vnder two or thre witnesses, of how much sorer punishment

suppose ye shall he bee worthy that treadeth vnder
 foote the Sonne of God, & counteth the blood of
 the Testament as an vnholly thinge wherewith he
 was sanctified, & doth dispite the Spirit of grace.
 Speaking of such as had receiued & acknowledged
 the truth. ver. 26. This is now the due pro-
 portion, an Israelite according to the flesh in the
 time of the law presumptuously sinninge against
 Gods commandment, by his command must dye,
 by the worldly sword, no sacrifice to be offered
 for him: so in the new Testament or time of the
 gospel a spiritual Israelite according to the faith
 contemptuously or dispitefully sinning against
 Christs command he hath former acknowl-
 edged dispiting and contemning them, by his co-
 mmand must dye by the spirituall sword, no re-
 pentance to be admitted, seeing he crucifyeth
 againe to himself the sonne of God, & makes a mock
 of him. Heb. 6. 6. David and Peter came not
 within this compasse, though they sinned off
 knowledg, yet they did it not contemptuously or
 dispitefully, but through frailtie. If an Israelite
 vnder the Law did ought through ignorance as
 Num. 15. or through frailtie as Levit. 6. There
 was sacrifice for him: so vnder the Gospel an Is-
 raelite doing ought through ignorance or through
 frailtie as Peter and Barnabas with the rest
 of the Iewes mentioned Gal. 2. or the incestuous
 person. 1. Cor. 5. There is repentance for him.
 This is it that cōfounds al true religiō. That be-
 cause it was so in the time of the law, therefore
 it may be so in the time of the gospel, by which
 reason, men might set vp as truly the whole
 law as some parte, and utterly abolish Christ. I
 pray you seriously consider what is here said.

A. Hath not the King the same power that the Kings of Israel had who compelled me to the observation of the law of God?

C. First I answer you: that the kings of Israel had never power from God to set up any thing in or for the service of God, but that onely which was commaunded by God Deut. 4. 2. No not so much as the manner of any law. Num. 15. 16. and 9. 14. and therefore this will not serve your purpose, that kings may set up within their dominions such spirituall lords and lawes for the serving of God, no nor the manner thereof as may best please themselves under what pretence soever, thereby making God for his worship subject to their pleasures. And his Maie. acknowledged that Christs Church after the establishing of it by miracles in the primitive time, was ever after to be governed within the limits of his revealed will. Speech at Parl. Anno 1609. Secondly the Kings of Israel might compell men to the sacrifices and ordinances of the old Testament, all which were carnall and purged not the conscience Heb. 9. 9. 10. as circumcision the passover etc: But no mortall Man whatsoever he be, can compell any man to offer the sacrifices of the new Testament, which are spiritual, and purge the conscience, except he can beget faith in him, and convert his soule. The ordinances of the old Testament were to be performed by the posteritie of Abrah. according to the flesh that thereby they might be taught Christ: but the ordinances of the new Testament are to be performed, onely by the posterity of Abraham according to the faith, that have learned Christ, and have put on Christ, and

hauing him, all thinges els apperteyneth to them.
But one thinge I demaunde of you, who now
is king of Israel?

A. I confesse Christ is King of Israel.

C. Yes, Christ alone is king of Israell, that
sits vpo Davids throne, and therefore mark the
true proportion. In the time of the old Testament
the kings of Israell had power from God to
compel all to the ordinances of God, or to cut
them of by their sword from the earthly Land
of Canaan, and the promises thereof: So in the
new Testament the king of Israel Christ Jesus
hath power from the Father to compel all, to
the ordinances of God, or to cut them of by his
sword, from the Heavens Land of Canaan and
the promises thereof: The kings of Israel one-
ly had this power vnder the law, and the king
of Israell onely hath this power vnder the go-
spell: And therefore whosoever will challenge
this power vnder the gospel, he must be the king
of Israel in the time of the gospel, which is par-
ticulier onely to Jesus Christ, vnto whose all
power in Heauen and in Earth is given.

And let it be here well obserued, that by this
opinion of yours you make the Kingdome and
ordinances of Israel vnder the Law, and the
Kingdome and ordinances of Israell vnder the
gospel allone, directly contrary to the whole
Scripture, for the Kingdome and ordinances of
Israell vnder the lawe were of this world, but
the Kingdome and ordinances of Israell vnder
the gospel are not of this world, as Christ the
King thereof himself testifieth John. 28. And
therefore

therefoze you setting vp a worldly King over
this Heauenly Kingdome and ordinances, you
and all of your profession declare your selves to
be of that worldly kingdome, and so to looke for
that Heauenly and spirituall King yet to come
in the flesh, being of the number of those that
deny him to be come in the flesh, and so are decei-
bers and Antichrists, whatsoeuer you say to the
contrarie.

A. Well, yet I cannot see, but that as
the Kings of Israel hath power from God
to compell all their subjects, to the vvor-
ship then appointed, so the King being a
Christiā King, hath power to compell his
subjects, to the vvorship now appointed.

C. You may see, if you shut not your eyes, that
what power the kings of Israel had vnder the
law in matters of Religion, Christ Jesus the
king of Israel hath vnder the gospell: but I
pray you let me aske you this question. You say
the Kings Maie hath this power as he is a
Christian King: My question is, whether it ap-
perteyne vnto him, as he is a King, or as he is a
Christian?

A. Neither simple as he is a King,
nor as he is a Christian, but jointly as he
is compleate in them both: for I grant that
no heathen King hath power to compell
in matters of Religion, but a Christian
King hath.

C. Then you confesse that if a Christiā king
may

may be deprived of his Christianitie, (for of his Kingdome or kingly power, or any part thereof I affirme he may not be deprived) he hath lost this power you plead for, in compelling men in matters of religion: what say you to this?

A. I confesse if he may be deprived of his Christianitie, he hath not this power I pleade for.

C. Then, I demand this question, whether every Christian without respect of persons ought not to be subject to Christs Lawes for his salvation?

A. Yes, it cannot be denyed.

C. Christ hath given his censure Excommunication, for the salvation of every Christian, that he that will not heare the Church, is to be as a heathen and a Publicane, that is, hath lost all right and title in Christ, and in his Church, till he repent, now I knowe it cannot be denyed, but every Christian whatsoever, is subject to sin, and so to excommunication to be as a heathen: etc: If you say, that Kings either are not subject to sin, and to impenitency therein, and so to this censure of Christ, of excommunication, for their impenitent sin, then consider what you make them, and God you make a lyer. If you graunt (as you cannot deny) that Kings as well as others, are subject to impenitent sin, and so to excommunication for the same, then they being deprived of their Christianity, by your owne confession, they are deprived of power to compel in matters of Religion, the which if it were any part of their kingly power, they might be deprived of a part of their kingly

kingly power, by being excommunicate, consider
what a wicked doctrine you teach herein.

A. Doth not the Prophet say : that
Kings shalbe nursing Fathers & Queenes
nursing Mothers, to the Church? And also
it is said that kings shal hate the vvhore,
make her desolate, eate hir flesh, & burne
hir vwith fire. V Where vvee see, that kings
that have power & authoritie, shal destroy
Antichrists kingdome, & nurrish & che-
rish Christs kingdome.

C. Most true it is, the lord hath spoken it, and
therefore it ought to be great comfort to Gods
people but what is this to the purpose in hand,
namely that kings may persecute the contrary
mynded, the words of the Prophet Esa. proves
that kings and Queenes that have formerly per-
secuted and destroyed the church, their hearts shal
be turned by the power of Gods word, to be lo-
vers and preservers of the Church: and the other
place Revel. 17. 16. proves that kings shal make
that whore desolate, etc. not by their temporal au-
thority or sword (as some say that make more
shewe of religio then you do, although themselves
be now persecuted, yet if kings were of their
mynds, would be as cruell as you, for they main-
taine the same thing) but by the spirit of the lords
moueth, & the brightnes of his coming. 2. Thes. 2.
8. For this kingdome of Antichrist shalbe destro-
ped without hand. Dan. 8. 25. onely by the ever-
lasting gospell, the true armor indeed wherewith
the witnesses feight against the Antichrist. As the
kinge Marie. acknowledgeth. Apol. Pag 91.

A. You are so stiffe against vseing off outvvard weapons in Church matters, did not our Saviour Christ make a vwhipp of smale cords, & vwhipp the byers & sellers out of the Temple? And vwhy may not wee followe his example?

C. In this and many other actions of Christ our Saviour, wee are to consider him as the fulfiller and ender of the law, as in the actiō of the Passover, & sending him that was censed of his Leprosie to offer to the Priest, the gift that Moses commanded, in which thinges wee are not to pmitate him, for by him the Ceremonies are fulfilled and abolished, and the everlasting gospel established, in the which wee are to walke: and it were more then foolishly to reason thus. Christ whipped wicked Men out of Gods Temple made with hands, with whips made of cord, therefore wee may whipe wicked Men, out of Gods Temple made without hands, with whips made of cord. There is a whole some doctrine to bee collected from the Type to the Truth as thus. Christ drive out wicked Men out of the Temple made with hands, by a carnall or worldly whipp, so Christ (by his people) must drive wicked Men out of the Temple made without hands, by a Spirituall whipp. eue his word, which is called a whip or rode. Revel. 2. 27. and Psal. 2. 9. so is excommunication. 1. Cor. 4. 21

An. Iff fredome off Religion should bee granted, there vwould bee such deviations

ons as vvould bread sedition, & inovatiō
in the State.

C. Thus when pour shewes out of the scrip-
tures are answered, then you runne to conceits
and ymaginations, of sedition, innovation and
the like, thinking thereby to diswade Princes,
and all that are in authoritie there from, know-
ing els your kingdome of iniquity would fall
But that it may appeare to all that you deale
deceitfully herein, let vs consider first the scrip-
tures, secondly behold the successe, of suffering of
of Religion free in other Countreys. And first.
Christ our Saviour, (who is that Prince of peace.
Esa. 9. 6. not of sedition) hath taught. Mat. 10.
and Luk. 12. That he came not to send peace on
the Earth, but debate, to divide Fyve in one house,
two against three, & three against two, the Father
against the Sonne, &c. And a mans enemies shall bee
they of his owne housholde. And his desire is, that
the Fire of such sedition, should bee kindled, where
we see, this Prince of peace putteth difference in
Religion, by preaching his Gospell, which some
receive, as the favour of life vnto them: others
refuse it, and so become enemies vnto the truth
and witnesses thereof, as they did to Christ Je-
sus himselfe, and his Disciples, and as you do
to me and others. Secondly behold the Nations
where freedome off Religion is permitted, and
you may see there are not moze flourishinge and
prosperous Nations vnder the heavens then
they are.

I. The conuocation of Bishops and the rest
have made a Canō, that whosoever shal affirme
that

that the Kings Maie hath not the same power in causes Ecclesiasticall, vnder the Gospell, that the godly Kings of Israell had vnder the lawe, let him be excommunicate, Ipso facto.

C. Yes they have so. In the beginning off his Maies raigne when they had got him sure vnto them, of the which they so much doubted, as with my owne eares I heard some of their cheife followers say, whē his highnes was coming into England. Now must steeles downe, & wee shall have no more high commission. (with lamentation they spake it) then they made this Canon, because their consciences are convinced, that they stand onely by his power, and if his hand bee turned, their Spirituall power of darknes falleth to the pit of darknes, from whence it came, and whether it must go, there being neuer so much meanes vsed for the supporting off it, for the stronge Lord hath spoken it. Reuel. 18. As for their sending Men to Hell (as they suppose) with their ipso facto excommunications, if they had no stronger weapon for the supporting of their kingdome, it would stand but a short space. If Israell now were of this world, as it was vnder the lawe, then they said somethinge: but if it bee not of this World, as it is not. Ioh. 17. 14. Then the King is not off this world, for when this King came the world, y^e Israell knewe him not.

L. I see evidently, that al are but cabels, and that no mortall Man can make any Man offer Sacrifices vnder the new Testament, vntill he bee a beleever, and conuorted, for he must bee in Christ,

Christ, before he may offer sacrifices, for in Christ
only the Father accepteth vs: but what say
you, have they not power to compell Men to
come to the place where the word is publickly
taught that they may be converted?

C. Wel: then you see that the example of the
kings of Israel (who had power to compell the
to sacrifice, or to cut them off) applyed to earthly
Princes, is gone as a meere doctrine of man, and
not of God. And for compelling me to heare that
they be converted, wee can learne of no better
then of him, who if wee heare not, wee shal have
a dreadful recompence. He had al power in hea-
ven and in earth for converting soules give vn-
to him, and sent his Disciples, as his Father sent him.
Joh. 20. 21. Charging the that whē they should
come into a Citie, etc. if they would not receive
them nor their word, to shake of the dust of their
feet for a witnes against them, saying it should bee
easier for Sodom & Gomorrah in the day of judgmeēt
then for that Citie or house: And so the Apostles
went from Citie to Citie accordingly. Here was
no Temples made, nor worldly power to compell
al to come vnto them to heare the word of the
Lord, but they commaunded to goe from Citie to
Citie and from house to house.

I In those daies the Magistrats were unbeleebers: but
the question is where Magistrats be beleebers.

C. Christ had al power needful for that worke
if Magistracie were a power needfull for that
worke, the Christ had not al power, magistracy
is Gods

Gods blessed ordinance in it right place, but let not vs be wiser the God to devise him a meanes for the publishinge of his gospell, which he that had all power had not, nor hath comaunded. Magistracie is a power of this world: the kingdome, power, subjects, and meanes of publishing the gospell, are not of this world.

A. A Goodly thinge indeed that Men must go about the Countre to preach.

C. In your estimation it is base and contemptible, your pompe and pride will not beare this, it is more ease for you to hunt after promotion, till you come to the highest in getting to be cheife Bishop of Bishops within these dominions, and then cometh your fall, full lowe, if you repent not, but the wisdom of God hath appointed the cheifest Officers of Christs Kingdome, even the Appostles, thus basely to go up and downe, to and fro to preach his Gospel, yea that worthy Apostle Paul preached this gospel night & day with many teares openly & throughout every house. Act. 20.

A. But if this bee thus/as for my owne parte I am fullie perswaded it is/then I see the high comission cannot stand for as I take it/it is onely for causes Ecclesiasticall.

C. So far as it is over Church matters, it is most unlawfull, for the comission for judging and punishing of the transgressors of the lawes of Christs Church is given to Christ the Monarch thereof, a parte whereof he hath left to his Disciples, which is no worldly comission or power, but onely the power of the Lord Jesus, the uttermost of which comission is excommunication. 1. Cor. 5.

A. The high commission is from the King, & dare you once call it into question.

C. If I do take any authoritie from the Kings Ma^{tie}, let me be judged worthy my desert, but if I defend the authoritie of Christ Iesus, over mens soules, which apperteyneth to no mortall Man whatsoever, then knowe you, that whosoever would rob him of that honor, which is not of this world, he wil tread the vnde foot: Earthly authoritie belongeth to earthly things but spirituall authoritie belongeth to that one spirituall King who is King of Kings.

A. Well all your pleading vwill not serve your turne, either you must come to Church, or els go to prison.

C. I have shewed you by the law of Christ that your course is most wicked, to compell any by persecution to perforce any service to God, (as you pretend.) Now I desire also to shewe you, that the Statute law of the land requireth onely civill obedience, and his Majesties writings mainteyning the Oath of alligience Testifieth the same.

The law of the land requireth that whosoever cometh not to Church or receiveth not the Sacraments, the Oath of allegiance is to bee tendered to them, which that it may be manifest to al that not onely I, but al that professe the faith with me are most willing to subscribe vnto it in faithfulness and truth, I have thought good to expresse it.

The words of the Oath. Anno 3.
Iacobi Regis.

I.A.B. do truly & sincerely acknowledg, professe
& testifie, & declare in my conscience before God
& the World, that our Sovereigne Lord king James
is lawful King off this Realme, & of al other his Ma:
dominions, & Countries: And that the Pope neither
of himselfe nor by any other authoritie of the Chu:
or Sea off Rome, or by any other meanes with any
other hath any power or authoritie to depose the
king, or to dispose any off his Majest: Kingdomes or
Dominions, or to authorize any forraigne Prince
to invade or annoy him, or his Countries, or to dis:
charge any off his subjects off their allegiance, & obe:
dience to his Majest: or to give licence or leave to
any off the to beare armes, raise tumults, or to offer
any violence or hurt to this Ma: Royal person, State
or Government, or to any off his Ma: subjects within
his Ma: Dominions. Also I do sweare from my
hart, that notwithstanding any declaration or sen:
tence off excommunication, or depravation made
or granted, or to bee made or granted by the Pope
or his Successors, or by any authority derived, or
pretended to bee derived from him or his Sea, against
the said king, his heires or Successors, or any absolu:
tion off the said subjects from their obedience. I wil
beare faith and true allegiance to his Majesty, his
heires and Successors, and him and them wil defend
to the vttermost off my power, against all conspira:
ces and attempts whatsoever which shalbee made
against his or their persons, their Crowne and digni:
ty, by reason or cullor off any such sentence or decla:
ration

ration or otherwise, and will do my best endeavour to disclose and make knowne vnto his Majesty, his Heires and Successors, all treasons and traiterous conspiracies, which I shal knowe or heare of, to be against him, or any of them. And I do further sweare, that I do from my hart abhor, detest, and abivie, as impious and hereticall, this damnable doctrine and position, that Princes which be excommunicated or deprived by the Pope, may be deposed, or murdered by their subjects, or any other whatsoever. And I do beleve, and in conscience am resolved, that neither the Pope nor any person whatsoever hath power to absolve me of this Oath, or any part thereof, which I acknowledg by good and full authority to be lawfully ministred vnto me, & do renounce all pardons and dispensations to the contrary. And all these thinges I do plainely & sincerely acknowledge, and sweare according to these expresse words by me spoken, & according to the plaine & comon sense and vnderstanding off the same words, without any Equivocation, or mental evasion, or secret reservatiō whatsoever. And I do make this recognition & acknowledgment hartily, willingly & truely, vpon the true faith of a Christian. So helpe me God.

A. This Oath was intended for the Papists & not for you.

C. It is not so. For his Matie at the last Session of Parli: Anno 1609. saith thus. Some doubts have bene conceived anent the vseing off the oath off allegiance, & that parte off the Act that ordeynes the takeing thereof is thought so obscure, that no man can tell vvho ought to bee pressed therewith. &c. And therefore iff there bee any

bee any cruple touching the ministering thereof, I would wish it now to be cleared. &c. And thereupon this statute was made Anno 7. Regni Regis Iacobi. &c. Chap. 6. towards the latter end.

And if any person or persons whatsoever of & above thage of 18 yeres do now stand or at any time hereafter shal stand, & be presented, indighted, & convicted, for not coming to church, or receiving the lords supper, according to the lawes & statutes of this realm, before the ordinary, or any other haveing power to take such presentments, or indightmets: or if the Minister, pettie Constable, or Churchwardes, or any two of them, shall at any time hereafter complaine to any Iustice of peace neare adioyning to the place where any person complained of shall dwell, & the said iustice shal find cause of suspicion, that then any one iustice of peace within whose commissiō or power any such person, or persons, shall at any time hereafter be, or to whome complaint shall bee made, shall vpon notice theroff require such person or persons to take the said oath. And that if any person or persons being of thage of 18. yeres or above, shal refuse to take the said oath, duely tendered vnto him, or hit according to the true intēt & meaning of this statute that the persons authorized by this lawe to give the said oath, shall & may commit the said offender to the comon jayle &c. where wee see that if any take the said oath at their first apprehension, they are not to be comitted, or if they being comitted, take the said oath at the next open Court, they are to bee set at libertie, if they will not take the said oath, to bee in premunire, as is at large in the statute declared, & as is daylie practiced with Papists, & others.

A. The Kings Majestie requireth your allegiance to be testified by your coming to Church.

C. I pray let me demaund this questiō, doth the K: require my coming to C: to worship and serve God, or to worship and serve the K: if to worship and serve the K: I am ready to obey: if to worship and serve God, which none can do, but of conscience, the King himself saith he never intended to lay any thinge to the charge if any for cause of conscience, and this coming to Church being a cause of conscience, if not he, why do you lay any thinge to my charge, for the same. And therefore you wronge his Maie in thus affirming: For his highnes requireth onely my faithfull allegiance to bee testified by the aforesaid oath, and therefore hath ordeyned it, as I shal shewe by his highnes own testimony. If I should come to Church, and not of conscience, but for other respects, as many Papists and other hypocrites do, to God it were most abhominable and what faithfulness can be hoped for in such, towards his Majesties person and state, can any Godly wiseman thinke that he that playeth the dissembling hypocrite with God, that he will do lesse with men, and wil not worke any villany if it were in his power, and therefore herein, you compelling me by tyrannie to bring my bodie, whereunto my spirit cannot be brought, you compel me to hypocrisie with God and man, for if my hart were not faithfull in sinceritie to his Majesties Crowne and dignitie, as I take God to witnes (before whome I must be condemned or justified)

justified) it is, these courses would rather harden my hart to worke villany then otherwise.

Now for his Majesties many Testimonys in his wytyngs, they are worthy to bee recorded with thakefulness to the highest for guiding his hart and pen to wryte such thinges.

In his Apology for the oath of allegrace pag. 4. he saith. Speaking of such Papists as tooke the oath of allegrance. And I gave a good prooffe that I inteded no persecution against them for conscience cause, but onely desired to bee secured off them for avil obedience which for conscience cause they were bound to performe. & pag 60. Speaking of Blackwel the Arch-Preist he saith. I never inteded to lay any thinge to the said ArchPreists charge as I have never done to any, for cause of cōsciēce. & pag. 127. he saith. First for the cause of their punishmēt, I do constantly maintaine, that which I said in my Apologie: that no man, either in my time, or in the late Queens. ever died here for his conscience: For let him be never so devout a Papist: nay though he professe the same never so constantly, his life is in no danger by the lawe. if he breake not out into some outward act expresse against the words of the law: or plot not some dangerous or unlawfull practice or attempt. &c. Where wee may see ~~that~~ ^{short} what is the whole some that he req^u

And in his Majesties speech at the last Session off Parliament Anno Domini 1609. where he saith he sheweth his subjects his hart. he saith thus.

I never found, that blood, and too much severity

berity, did good in matters off Religion, for besides: It is a sure rule in divinity, that God never loves to plant his Church by violence and bloodshed, natural reason may even perswade us, and dayly experience proves it true. that when Men are severely persecuted for religion, the gallantnes off many Mens Spirits, and the wilfulnes off their himors, rather then the justnes off their cause, makes them to take a pride bouldly to endure any torments, or death it self, to gaine thereby the reputation off martyrdom. though but in a false shadowe.

A most vndoubted truth, which if it bee (as most manifest it is by the Testimony of the Holy Ghost, throughout Christs Testament as before is proved) then how cursed are al the ranke off you, that continually breake this sure rule off God, thus confidently acknowledged by his Majestie, planting your Church by violence and bloodshed forcing many thousands against their consciences to bee off our Church, and to receive your Sacraments, by all the persecutions that would followe: if they did not peild, and those that feare God more then Men, and dare not peild, casting them into nonsome Prisons: amongst most wicked Blasphemers off God, to the wounding off their soules: Debiding them fr om their Wives. Childzen and Families, and from their callings some an hundred miles and more, utterly consuming that substance they have, which sustaineth the blood
 C 5 off them

of them their wives and Childzen: seldome or never affording them release, but either by pelding to pou against their Consciences, or els by consuming their bodies to death, in pziō banishment, or the like, leaueing them and their wives to horrible temptations of adultery, in parting them, & their wives, ad to al manner of euill in takeing them from their callings, ad so leaueing them in continuall Idleness. Is Gods Church thus planted? or do Christs Disciples thus plant?

J. Oh I see this spirituall power is little inferior in cruelty to the Romish spirituall power / I pray how or why was this set vp?

C. Went p the 8. casting of Pope Clement the 7. and so the Popes power Anno 1534. set vp this Spirituall power vnder him: see Act. and Mo: pag: 1201. etc.

J. I pray you shewe the likenes betwene these two spirituall powers.

C. I wil doe my best endeavoz which is but smale.

First, the Romish spirituall power doth make lawes to the conscience, and compel al thereunto by excommunication, imprisonment, banishment, death and the like.

This spiritual power doth the like, vpon the like pennalties as al knowe.

The Romish power doth give Titles to his Ministers, which are the Titles off God and Christ, as spiritual lords, great Bishope ad many moze.

This Spirituall power doth the like as all knowe.

The Romish power doth set vp Lords ober their brethren in spiritual thinges, vnto whome they

then commaund honoz, and great libeings to bee
given great Pompe and Pride.

This power doth the like, as all knowe.

I shall not need to speake of this, in that all
bookes are full and all consciences (except those
that are scared with hot irons) convinced here
of. Let but Maister Fox, or any others who
have described the spirituall power of Rome, let
but their description thereof bee compared with
his spirituall power in all their lawes, Courts
Coles, Pompe, Pride, and crueltie, and you shal
see them verie little differ, except in their cruel-
ties, which (glory bee to God) the kings Marie.
who thirsteth not after blood hath some thinge
remained, although it is most greivous crueltie
to keepe divers yeres in most noysome and filthy
prisons, and continuall temptations of want,
their estates overthrowne and never coming
out maner of them till death, let it bee well wei-
ghed, and it is little inferiour to the cruel suddaine
death in times of the Romish power in this
Nation.

I. It is very apparant it is that ymage or similitude off
that Beast spoken of Revel. 13.

C. Oh yes, for there is no such ymage of the
Popish power vnder the Heavens as this: wel
our comfort is, the stronge Lord hath said. The
kings of the Earth (by whose power both the
beast and his ymage is supported) shal take their
power from hir, then shall she stand naked and
desolate, and to this purpose his Majestie hath
a wortheie exhortation to all Princes, etc. in his
Apologie. Pag. 103. The words are these.

For as she did flie, but with your fethers, borrow-
ing as well her titles of greatnes, and formes of ho-
noring

noring hir, from you, as also enjoying all hir Temporall livings by your liberalities, so iff every man do but take his ovvne againe, she vwill stand vp naked, &c.

Oh that the VVords off GGD might bee accepted off his Majesty, set downe by the Holy Ghost, Rom. 2.

Thou that teachest another, teachest thou not thy self? For iff he would take but his owne, their titles of greatnes and formes, off honozing them, and their temporal livings, this spiritual power would stand verp naked and desolate.

A. Well the parts off things are in the hands of the Lord and he can turne them as the Rivers off water / but I desire your advice for my owne estate: I knowe every one must beare their owne burden / I have a long time remained subject to this spiritual power / partely through ignozance / and partely through feare.

C. I wil first declare vnto you the judgmēt of God against such as submit therevnto, that so from an vtter abhorring thereof you may come out never to retorne thither againe. Secondly: I will do the best I can to shewe you the way the Lord requireth you to walke in, and that onely out of his word.

The judgmēt is so feareful as I tremble to thinke off them, greater then which, is not manifested in the whole booke off God, Revel. 14 9. 10. 11. And the third Anngell followed them, sayinge with a lowde voyce, iff any man Worship the Beast and his ymage, and receive his marke in his forehead, or on his hand, the same shal drinck of the Wyne of the wrath of God, yea of the pure Wyne
that

that is powred into the Cup of his wrath, he shalbe tormented in fire and brimstone, before the Holie Anngels, and before the Lambe. And the smoake of their torment shal ascend evermore, and they shal have no rest day nor night, which worship the Beast and his image, and whosoever receiveth the print of his name.

I. I confesse these iudgments are to be trembled at/ but how do you apply them properly to such as worshyp in these assemblies?

C. For the satisfaction of al consciences herein that it may appeare plainly, not to be gainsaid, let vs consider the words of wisdom, set downe in order as they lye. And first: what is ment by worship. 2ly: what by the Beast. 3ly. what his image is. 4ly. what his marke is: ad lastly what is ment by forehead or hand.

And first for worship, it is plentifully manifested in the scriptures, that it is service, subiectio or obedience, to such thinges as are comaunded by God, or others: as Mat. 4. 10. Cro 20. 5. de wt 13. 4. and therefore his servants wee are whome wee obey. Rom. 6. 16. and as the lord saith: Iff I be your maister, where is my feare? if a father where is myne honor or worship Mal. 1. 6 2ly: by Beast, the scripture speaketh sometimes of cruel men in power and authoritie, as Dan. 7. 17. Luk. 13. 31. 32. 2. Tim. 4. 17. Sometimes of a blasphemous spiritual power exercised by men, received off the Dragon exalting it selfe above God, makeing war with the Saints, and overcoming them, and that hath power over every kindred, and tongue, and Nation, so that al that dwell vpon

upon the Earth worship him. etc. And this is the Beast here spoken of, even that spirituall power or jurisdiction of Rome: which first wrought in a misterp, and by degrees was exalted, till at the last it was exalted to this cruell Beast described. Revel. 13. 1. etc. Which Beast openeth his moueth to bla phemy against God, saying and practizing, that the commandments that God hath given for his service, are not to be regarded, but in steed thereof setteth, up commandments of his owne, unto the which whosoever will not be subject, excommunication and all crueltie even to death will ensue; yea even with Gunpowder ere it faile, and for this his crueltie he is called a Beast.

Thirdly: by Image is meant any forme, shape similitude, or resemblance of the thing spoken of, as Deut. 4. 15. 16. etc. Exo. 20. 4 so that where soever such a spirituall power is, as this above described, there is the Beasts Image, as in England, the like power or Beast to the first, is not to be found vnder the Heavens, in exaltation and crueltie.

Fourthly: by marke, is meant profession or practice, whereby wee are knowne from others as Mat. 7. 20. 1. John. 2. 2. John. 13. 35. As badges or markes do put difference, betwixt this Man and that Man, in Cattel or servants, as by such a mans marke wee knowe these are his sheepe, and by such a Mans badg. wee knowe this man belongeth to such a great man: so they are said to have put on Christ, that have received his baptism. Gal. 3. 27. even as a servant is knowne by putting on his livery.

Lastly, forehead or hand, the holy Ghost useth that praise from the Old Testament, where Gods people were commaunded, not onely to lap by his Commaunds in their hartes and in their soules, but to bind them for a signe vpon their handes. that they might bee as frontlets betweene their eyes. Deut. 11.18. and 6.6.8. The wisedome of God therein teaching, that the forehead and hand are the apparantest parts of the body, to the view of all Men: so that to receiue the marke in the forehead or hand, is to make manifest profession of him wee obey. The same of all which is, that whosoever openly professeth obedience, and subjection, to that Spirituall cruell power off Rome, The Beast, or to that Spirituall cruell power off England, his Image, (wheresoever they or eyther of them are exalted) such a one, and such persons shall drinke off the wine off Gods wrath, and bee tormented in fire and brimstone, and shall have no rest day nor night for evermore.

B. Your description of the Beast/the Papists will deny/ so will the English Lord Bhs: and their followers deny your description of his image/ but thousands will grant both: and some will deny both/ as the Fanulists/ who say/ that Religio standeth not in outward things/ and therefore they will submit to any outward service/ and they that do not so/ but suffer persecution (say they) are iustly persecuted.

C. Those enemies to the Crosse of Christ are most of them not worth enformation, because for the most part they are such as do with an high hand sin, after enlightninge, haueing forsaken the way wherein they walked, because they would not beare Christs Crosse, but in that some simple soules may be seduced by them
let vs a

let vs a little in generall compare their opinion with the scriptures.

True it is, that religion standeth not onely in outward thinges, for God requireth the hart: and truth in the inward parts, but that God requireth not our subjection (vpon feareful punishments) to those outward ordinances which he requireth, is a doctrine of devils as I shall prove.

And first, for the outward ordinances of the old Testamēt, which were meerly shadowes, & now are beggerly rudiments Gal. 4. 16. what indignation the lord had towards them that transgressed. Nadab and Abihu, offering straining fire, which the Lord hath not commaunded, a fire went out from the Lord, & devoured them, Levit. 10. 1. 2. The men of Bethshemosh loeking into the outward arke which God had forbidden. Num 4. 20. The Lord slewe fifty thousand, & threescore and ten of them. 1. Sam. 6. 19. Uzza, of a good intent leaninge his shoulder to the same outward arke which God forbade, the Lord slewe him. 1. Chro. 13. 7. - 10. Uzziah the King offering vp outward incense, which God commaunded onely the Priest Num. 18. 3. 7. The Lord smit him with leprosie vntil his death. 2. Chro. 26. Cozab and his company: what feareful judgments came vpon the (though he a Levite) for presuming to meddle with the Priests office, the earth openinge and swallowing them vp. Num. 16. King Saule, likewise offering vp incense (in time off need as he thought) the Lord rent his Kingdome from him. 1. Sa. 13. as also for his disobedience afterwards touchinge the fat of Amelecks cattle. 1. Sa. 15. How often was the wrath of the Lord poured

powdered downe vpon the Israelites: because of
 their transgression of his outward ordinances,
 in place, person, and thinges, for it was a Law.
 Levit. 17. 3. 4. That who so brought not his sacri-
 fice to the place, viz: to the doore of the tabernacle
 of the congregation, but offered it vp other where,
 blood should be imputed to that man, & he should
 be cut off from among his people: yea such sacrifices
 were esteemed off God, as offered to devils, ver. 7. &
 the lord caused them to pronounce. Dewt. 27. 26.
 cursed be he that confirmeth not al the words of this
 law, to do them. & all the people must say so be it:
 was God thus jealous of Moses ordinances, as
 is the lesse jelous of Christs? must he die that
 dispiseth Moses law, and shal he escape that dis-
 piseth Christs? vpon what pretence soever. And
 Christ saith. It becometh him & all his to fulfill all
 righteousness in outward ordinances as washinge with
 water. Mat. 3. 15. & whosoever saith, he knoweth
 God, & keepeth not his comaundments (which are
 outward, as wel as inward) he is a lyar. 1. Ioh. 2.
 4. & whosoever breakes the least comaundment, and
 teacheth men so, he shalbe called the least in the king-
 dome of heaven. Mat. 5. 19. & whosoever will not
 heare that Prophet (Ch: Jesus) in al thinges that
 he shal say vnto the, shalbe destroyed out off his
 people. Act. 3. 22. 23. the affectiōs of the soule are
 to be manifested by the actions of the body, ac-
 cording to Gods word, and al other good intēts
 or affectiōs are abhominable. Wee may not
 neither can wee, Worship God with our Spi-
 rits, and the Devill with our Bodies:
 for VVee are bought VVith a price, and
 therefore must not bee the Servants off Men,
 but must

but must glorifie God with our bodies, & with our spirits, for they are his. 1. Cor. 6. 20. and 7. 23. And this mai suffice to satisfie any cōcerning the overthrowe off this accursed conceit, knowing also that Christ and his Apostles, and all his Disciples to the end of the world, might, and may live peaceably enough from persecution, if this doctrine might be observed viz: submissiō with our bod ies to any outward service. The Lord discover such Hypocrites.

I. I blesse God I have learned of th'Apostle 2. Cor. 13. 8. To say nothing against the reuch/ but for the truth/ and therefore when I see thinges are evidently manifested by the scriptures/ desirous to submit and not to cabill. But you knowe it is pleaded they have the word and Sacraments in the English assemblies.

C. I confesse they have the scriptures, in the which Gods misteries are conteyned, which is locked vp from the, and revealed to his Saints. Col. 1. 26. which they woefully pervert to their owne destruction: They have also imitations of Gods ordinances, as water, bread and wine, and other thinges, which they use after their owne inventions, which thinges maketh them boast so much of their Christianity and of their Church, and which maketh them reason thus.

Wee are Gods people, for wee have the word and Sacraments.

The Philistines might better have reasoned: 1. Sa. 5. who had the true arke of God amongst them, these have but a shewe.

Wee are Gods people, for wee have Gods Arke and holy Oracles amongst vs. But I thinke they had no great cause to rejoyce thereof in

of in the ed: No more shal these have in the end, when God recompenceth al that with hold the truth in vnrightheousnes. Gods dealing is not now as it was of old, he now reserbeth punishment to the last day, he is patiēt, and would have men repent: but they despise his bountifulnes and long suffering, pzeaching peace when there is no peace.

A. It cannot be denyed, but that the ministers preach many excellent truths, and do bring people to much reformation in many thinges.

C. True it cannot be denyed. For if the devil should come in his owne likenes, men would resist him, but because he trāsformeth himselfe into an Angel of light, therefore he deceiveth. So his ministers, if they should teach al lyes, men would not be deceived by them, nor plead for them, but because they teach many truths people receive them. but first: for whatsoever they teach, they neither could nor should teach publicly, their moueths should be stopped, if they received not that their power to teach such truths frō those the Dragon sende, and therefore none cā receive those truths from thē, but they receive the devil by whose power they teach. for as our Saviour saith Mat. 10. 40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that lent me. So he that receiveth those the Beast sende, receiveth the Beast and he that receiveth the Beast, receiveth him that sent him, that is the devil. Further did not that Southsayer Balaam, teach excellent truths? Num. 23. 24. Chap. Hea the Southsayers of the Philistines the like. 1. Sam. 6. Hea those in the Gospell

D 2

pzeach

preach in Christs name. Mat. 7. 22, as many testimonies might be manifested, and secondly, For their bringing off people to reformation, and therein doing great workes, did not the Southsayers before recited. 1. Sam. 6. shewe the Princes their sin, in deteyninge Gods Arke and the judgments against them for the same, exhorting them to send it away, and not to harden their hearts, as Pharaoh and the Egyptians hardened their hearts? and was not reformation wrought hereby? and did not they that preached in Christs name cast out Devils, and do many and great workes? of whome our Saviour testifieth, he never acknowledged them. But let vs a litle consider wherein the reformation consisteth, procured by their preaching, in duncennes, whoredome, swearing, etc. Moral duties, which thinges whosoever is not reformed in, shal never see Gods Kingdome, yet which thinges many of the Philosophers (that knewe not God) abounded in, as they that knowe the stories cannot deny.

But do they teach their hearers to hate vaine inventions and love Gods Law? in a generall manner of teaching they may, but if it come to particular practice, you shal see what they will do: do they teach any to submit to that one law giver Christ Jesus, for the guidance of his Church, and not to Antichrists abominations, no they will tell you, you must sigh and groane, till the Magistrate will reforme: for you are a private person, and must bee subject: and if the powerfull working off Gods word and Spirit prevaile in you, to let you see, that the Magistrate not reforminge, wil not excuse you at the

day off account, but that, that soule that comitteth abhominatiō shall dye, and that rather then you will Worship the Beaste or his Image, you will suffer with Christ peaceably seperating your selfe from such open prophātiō as neither can, nor will be reformed, endeavouring to square your selfe both in your entrance, and walking in Christs way, vnto that golden reed, which he hath left for direction: then the best off all these preachers and reformers, will be hot and bitter, laboring with all the turning of devices to turne you, and with hold you from reformation: And if they cannot prevaile hereby, then publish you in their prebiledged pulpits, where none may answer them: You are a schismaticke, Brownist, Annabaptist and what not, to make the multitude abhor your doings, and not to followe you therein, and some of them (if not all) vnder a cullor, procure your imprisonment, and trouble, by their Canonized lordes, or some off their Welsh Purseuants. And such preachers of reformation are the best off them all.

I. Oh how have we bene besotted in these thinges for want of true knowledg and vnderstanding from the Scriptures/how have I and others/satissfied our selues with these thinges/in that our estate was happy / perswading our selues thereof/when alas/our feare towards God was taught by the inventions of men/but the reason thereof was mee iudged our selues by our owne perswasions/and not by Gods word.

C. I pray you let not that seme straining vnto you, that people should perswade themselves of their good estate with God, when it is not so. The Israelites Gods People thought their estate good, many tymes, when alas at it was
D 3
others

otherwise, as the Prophets declared vnto them
 yea our Saviour Testifieth, that they boasted
 of God being their Father, when they not so
 much as knewe him. Ioh. 8. 19. Yea when they
 were of their Father the Devil. vers. 44. The
 fyve foolish Virgines though their condition
 good enough, and that they should have bene let
 in, but it was otherwise. Luk. 20, The wicked
 thought they did God service that killed Christs
 Disciples. Ioh. 16. 2. Mans hart is deceytful. Jer.
 17. 9. who are more confidēt of their good estate
 with God then the Papists, notwithstanding al
 their grosse abominations? even so have you
 and I (God pardon vs) thought beyond al, that
 wee were in a good estate, haveing such zealous
 teachers, that teach so many excellent truths vnder
 the Title of Christs ministers, til wee came
 to examine them, as the Church of Ephesus did
 Revel. 2. then wee found them to have no other
 ministerp then that they received fro the Beast
 and his Image, which the Dragon gave. Revel.
 13.

A. Are all without exception in this feareful estate to bee
 cast into the lake that burneth with fire and brimstone?

C. All that submit, obey, or worship the Beast
 without exception, for there is no respect of persons
 with God. So saith the Lord: If any Man
 worship. &c. These (worshippers vnder the
 Beasts Image) may bee devided into two
 sorts. First, those that ignorantly perswade
 themselves that al that is practiced is good and
 acceptable to God. Secondly: those that see
 and acknowledg many thinges to be evill which
 they

they would gladly have removed, but because they cannot without the Crosse of Christ, partly for that, and partly by the perswasion of their Prophets (that the thinges are not fundamentall and the like pzetences) all submit, and teach Men so.

A. Some affirme there be thousands in England / that never worshipping the Beast etc. but be careful to keepe the commandements of God / and faith of Iesus.

C. Such are not under these iudgmēt's, but if there meaning be of any that submit to these ordinances appointed for these assēblies, such teachers preach peace whē there is none, strengthē the wicked, that they cannot returne from their wicked way, by promissing them life, whose reward shalbe according to the reward of such false Prophets. Ezek. 13. 1. and Chap. 14. 10. because they followe their owne spirit, and have not received it from the Lord. For thus saith the lord, Such shal drinck of the wine of the wrath of God.

A. It is also affirmed by some / that in respect of personall graces / some of the professors (as they are called) are the Children of God / and may be communicated with privately / though in respect of their Church actions they are members of Antichrists bood / to whome the iudgments of God appertepneth.

C. This op'nion proceedeth not from Gods word, but from mans vaine hart, by the suggestion of the devil, which that it may evidently appeare, let vs a little consider of it. In truth it is to say, that in one respect they have Gods promises apertepning to them : in another respect they have Gods most fearfull tormēt's (pronoun

red against that Beast, and that false Prophet: (Rebell 19. 20.) apperteyning to them: In one respect they are Gods people, serueing him their Maister: In another respect the Devils people serueing him their Maister: In one respect, they shalbe saved, in another respect they shalbe damned: but what false doctrine this is, Gods holy word doth discover. Our Saviour saith: No man can serue two maisters, ye cannot serue God and Riches. Mat. 6. 25. And can any serue Christ and the Beast, God and the Dragon? When Christ shal come at the last day to giue to every Man according to his workes, wil he say to any one, In respect of thy personal graces, I will save thee, come thou blessed, (as he wil say to all his Childzen) But in respect of thy being a Member of Antichrists body, I will damme thee, go thou cursed as he wil to all that worship or obey the Beast? wil not Christ Iesus pronounce absolutely either salvation or condemnation to every one? And that according to this word Joh. 12. 48. so as God in his righteousness will either iustify or condemne, every Man: so hath he taught vs to knowe, that no Fountaine can make salt water and sweet. Jam. 3. 12. And therefore that by mens fruits wee should knowe and iudge the to be not both good and evill trees at one time, as this opinion teacheth, but either good or evill: alwayes takeing heed, wee iustify not the wicked, nor condemne the innocent, both which are abhominable to the lord: and for any communia whatsoever with them, what fellowship hath Christ with Antychrist, the righteous with the wicked: the servant of the lambe, with the Ser-

vant

bants of the beast? but I leave this for further
 answere to those who although they are nearer
 to this man, that hath published this opiniō, the
 I am yet hath (according to truth) confessed in
 wrytinge. That there is nothing to be expected fro
 Christ, by any member of the Church of England;
 but a powring out of his eternal wrath, vpon them:
 Mr. De-Cluse. Advertis. Pag. 9.

I. Wel/I praise God/I am much enformed in these thin-
 ges yet one thinge more I wil desire your answere vnto. The
 case standeth thus with me. In these thinges I am betwixt
 faith and doubting/though the rather / I beleebe these thin-
 ges you say are true/and that I may neuer go to these assem-
 blies againe without sin/but I am not so perswaded thereof/
 that I dare suffer for it/what if I should (not haueing faith
 to suffer) for feare of persecution/go to thei worship againe.

C. It were your most feareful sin, which I
 prove thus, and I pray you observe it wel. you
 must do it, either as being verely perswaded
 you do well, and then al this beginning of light
 in you should bee extinguished, ad so your estate
 is with the worst, if not worse: or els you must
 do it, doubting whether you do wel or no: For
 I hope you wil not say you do it knowing you
 do evil. If you do it doubting, the Lord saith: It
 is sin. Rom. 14.23. Which I hope you will ac-
 knowledg, and not approve your selfe to do wel
 in spring, and then God is mercifull to forgive
 your sinne, either this or any other. 1. Iohn. 1.9.

But if you say you sinne not therein doeing
 it doubtingly, you make God a lyar who saith:
 It is sin, & your sin remaineth.

A. What if I should many times go through weaknes?

C. If you vnfeinedly repent, being through weaknes, there is mercy with God, though it should be leauey times seven times in a day. Mat 18.21.22. But wec had need to take heed of our repentance. Th-apostle saith, where there is Godly sorrowe for sin, what care it worketh in you yea what indignation. &c. 2. Cor. 7. and custome in sin, is dangerous, wec had need to take heed, wec be not hardned, through the deceitfulness of sin. heb 3.13.

A. Then you hold/ that if any Man approve himselfe in synge, his sin remaineth.

C. If any man sin, and say he hath not sinned. there is no truth in him. 1. Joh. 1.8. and God vwill enter into judgment with him. Jer. 2. 35.

A. Then also lutely I see that if any man worship the beast or his ymage/etc. as before you have shewed / he neither hath faith nor feare of God in him what shewe of Godlines heber he maketh. But what say you, man not a Man that separateth from all uncleannes/ though he pet / see not the way off Christ / in his Ordinances/ may not such a Man bee saved.

C. Yes, vpon this conditiō, that he beleebe in Iesus Christ for his onely righteousness, and be willing and ready, to heare and obey his ordinances, example hereof wec have in Cornelius. Act. 10. But if anie wil not heare that Prophet (Christ Iesus) in al thinges whatsoever heshal say vnto the shalbe destroyed out of his people. Act. 3.22.23.

A. What do you meane by wil not heare?

That

C. That when any parte of the waies of God is manifest to them they despise, and contemne it, or carelesly neglect it, otherwise men may not receive some of Christs truth, and yet not be said, that they wil not receive it.

I. Next/after forsaking the waies of wickednes/ and embracing Christ, for our righteousnes what must wee do?

C. Christs whole Testament teacheth this, and no other way, after repentance, from dead workes, and faith towards God, to be baptized with water. Mat. 16. 16. Act. 2. 41. and 8. 12. 38. and 9. 18. and a clowde of witnesses, calling these the beginnings of Christ, and foundation. Heb. 6. 1. etc.

I. May none be admitted to the Church/to partake in the ordinances, except they be baptized?

If any teach otherwise, he presumeth above that which is writte. 1. Cor. 4. 6. and therefore ought to be held accursed. Gal. 1. 8. 9. For there was never true Church, since Christs manifesting in the flesh, joynd together of unbaptized persons though some have vainely published, the contrary.

I. True/I thinke that cannot be denyed/where the persons were never baptized/but now the members of the Church off Rome/ from whence the baptisme of the Church of England cometh/ are baptized, therefore why need they againe be baptized.

C. If they bee baptized with Christs baptisme, I wil acknowledg they need not againe be baptized, but that the baptisme of the Church of Rome

of Rome. is Christs baptism: that can never be
proved, for Christ requireth that onely his Dis-
ciple should baptise his disciple, and into his bo-
dy. none of which is in Romes baptism: For
Christs aduersaries wash with water, those
that are not Christs Disciples, into the body, not
of Christ, but of Antichrist.

I. I confesse that the Church of Rome and members there
of are the Church and members of Antichrist, but then vse the
water and words in their baptism that Christ appointed.

C. What the: is it therefore Chrs baptism? the
conjurers vsed the same words that the Apostles
did Act. 19. 13. etc. wee adjure you by the name of
Iesus. &c. yet abhominable was their action: also
Psal. 50. Vnto the wicked said God, what haist thou
to do with my ordinances? or to take my word in thy
moueth, &c. also the Papists vse the same words
of their Church, that Christ hath appointed to
vsed of his, as also of their ministers, is it there-
fore Chrs Church and ministers? They vse also
the same washing water, and words in bapti-
zing their bells, that they vse in their baptizing
their Infants, is it therefore Christs baptism?
If answer be made, bells are not to be baptised
I answer no more are the seed of wicked perse-
cuters, by our opposites owne confession. If
this were any thinge you should see what will
followe: the baptism of Rome is Christs bap-
tisme, because they vse water and these words:
So if any vse water and these words, as the
Iewes or any other of Christs aduersaries as
the Papists are, there is Christs baptism, consi-
der this and see what truth there is in it-

Though

Q. Though the baptisme of the Chu: of Rome should be nought/ yet the baptisme of the Church of England may be good/ in that there be many thousands that were never baptised in the Church of Rome.

C. I answer that the first beginning off the Church of Engl: was made of the members of the Chur: of Rome, as is apparant in the daies off King H. the 8. and afterwards in the beginning of Q. Elizabeths raigne, after Q. Marys death and so contynueth vnto this day, and the long contynuance of it, maketh it not aproueable: and the Papists the selves bid the Protestants prove if they have or hold any other baptisme. Church or minister, then that they have from them, and shewe it, and they wil recant. Besides the baptisme now practized in the Chur: of England, is no better no otherwise then that of Rome: For the Chur: of Rome baptizeth al the Infants of the most wicked that are in hir dominions: and so the Chu: of England baptizeth al the Infants of the most wicked that are in the kings Maies dominions, and of this timber are both these Churches buylt, and therefore wee may truely say: as is the Mother, so is the doughter. And as they are in their first building, so are they in the most of their lawes, Lords Law-makers, Courts, and thousand of their abominations in so much as it is playne enough, the latter is the very Image of the first, vnto which, whosoever submitteth, or obeyeth, or maintaineth their baptisme, or any other of their humaine trash, he shal be tormēted in fire and brimstone for evermore, and shal never have rest day nor night. Revel. 14. & therefore in Gods feare cast away that cursed actiō of washing, where was neither Chr: disci-
ple administering, nor

nor his Disciple vpon whome it was admini-
 stred. nor Christs body or Church baptized into;
 and obey Christs voice, in becomeing his Disci-
 ple, ad to his Church, that you may be baptized
 by his Disciple, and be made a member of his bo-
 dy or Church. This onely is Chrs baptisme,
 and of him acknowledged and ought to be off al
 his Disciples, and the contrary to be held accur-
 sed, and in no way mainteyned or kept.

A. It is objected/ that we must cast away that which is
 mans ordinance/ and reteine that which is Gods ordinance/
 namely/ washing with water and words.

C. I deny that any thinge in that action was
 Gods ordinance or appointement, what truth is
 there in this: to say, that because God appointeth
 water, and washing, and words in his baptis-
 me, therefore howsoever water, and washing;
 and these words are vsed, that is Christs ordi-
 nance. I confesse water ad washing, ad words
 are Gods ordinance, being vsed as he hath co-
 manded, the which I acknowledg must bee
 held: but this vse of the, or action forespoken off
 being not the vse of the, or action appointed off
 God (as the aduersaries confesse) is to bee cast
 away as execrable.

A. Further it is objected they repent of that which is evil
 and reteine that which is good.

C. For the better discovering of this deceit,
 let vs consider what is the evil they cōfesse. ad
 that they repent of, say they, an vnlawful versō,
 performed an vnlawful action vpon an vnlawful
 person, this is the evil. Now this is the questiō
 whether this actiō thus vnlawfully performed
 may

may be kept, and yet repented of. The scripture teacheth, that not onely confessing, but foresa-
king sin, is repentance. Ps. 28. 13. Cā a theife
that hath stolne goods, repent thereof to accep-
tance with God, and not make restitutio to the
partie wronged? being in his power, or haueing
abilitie to restore, I would knowe how this wil
be maintayned for the one is a greater theft the
thother.

I. It is further objected / that Jeroboams followers had
no right to circumcision in their ydolatrous estate / yet such
as were circumcised in that estate / were not afterwards cir-
cumcised when they came to repentance.

C. It is there foregery so to object, for either
they had right to circumcisiō, being true Israelites
although in transgression, or els none had right
to circumcision in the world, no not Judah: For
what cā be said, but that bec ause the ten Tribes
were in rebellio against God therefore they had
no right to circumcisiō: may not the same be said
in as high a mesure of Judah? was Israels sin
halfe so great as Judahs? If it bee said that Is-
rael forsooke the place of Gods worship the tē-
ple, so did Judah to, worshipping vnder every
Greene tree, and Grove, and high place: what-
soeuer cā be said of the one, as much may be said
of thother. This is a meere deceitfull forgerie
raised vp by Sathan, in the hartes of his false
prophets, to deceive theselves, and the that shal
perish, if they repēt not, in that they receive not
the love of the truth, but beleebe these lyes, and
haue pleasure therein, concluding frō this false
ground, that because the Israelites in transgres-
sion were circumcised, and after coming to re-
pentance

penance were not circumcised againe: so Egyptians, Sodomites and Babylonians, never having bene Israelites, baptized in the Synagogues of sathan, are not to be rebaptised, as they call it, there being no comparison betwixt the persons: thone being true Israelites according to the flesh, Gods people, to whome by Gods appointment circumcision appertained, and who should have increased their transgressions if they had not performed it: and thother true Babylonians Gods adversaries, unto whome God threatneth his judgments, for taking his ordinances in their mouthes or hands.

I. I see indeed there is no true proportion betwixt the persons in circumcision and baptisme/ for the one were the persons appointed of God to be circumcised/ which circumcision taught them the forsaking of their wicked waies/ and bound them to the observation of the law. Gal. 5. 3. And they had no cause to repent of that their action: thother are not the persons appointed of God to be baptized, but sinned in that their action/ and must repent thereof by paine opposites owne confession. But if this be granted / this question ariseth, who shall then baptize after Antichrists exaltation?

C. For answer to this: there are three waies professed in the world, one by the Papists, and their severall successors, professing succession from the Pope and his ministers: another by the Familists and scattered flock. that none may intermeddle therewith lawfully. til their extraordinary men come: another, wee and others affirme that any disciple of Christ in what part off the World soever commeing to the Lords way, he by the Word and Spirit of GOD preaching that way unto others, and converting

converting / he may and ought also to baptize
the: the two former I shal through the helpe of
God confute / and confirme the latter by the
scriptures.

First to the Papists and all their severall suc-
cessors (some standing for all by succession from
Rome / some for more / some for lesse / some for no-
thing but Baptisme / being of our judgment for
the appointing of their ministry. To them all
I answered with the words of the lord / Ps. 50. 16.
what hath Antichrists ministers to do to take
Gods word in their mouths, or to declare his ordi-
nances, seeing they hate to be reformed, and have
cast Gods word behind their backs. If they have
nothing to doe with his word and ordina-
ces / then not with ministry and baptisme. Be-
sides God hath forbidden that the adversaries
of him / his Temple / and them that dwell in hea-
ven should build according to that of Nehemia. 2.
20. The God of heaven he wil prosper us, and wee
his servants wil rise vp and build, but as for you,
ye have no portion nor right nor memoriall in
Ierusalem. 2. to that fantastickall sect I answer.
It is their dreame and false vision / to looke for
extraordinary men / for God hath not spoken it.
For if an Angel from heaven should come & preach
otherwise, then those extraordinary men the
Apostles have preached which none els
could preach / & which is written in Christs tes-
tament / wee are to hold them accursed Gal. 1. 8. 9.
which truth none need go into heaven to seeke,
but every one that searcheth the scriptures may
find by the direction of the holie Ghost, which
God hath promised to all that obey him. Act. 5.
and aske it. Mat. 6. 1.

A Dialogue.

I Now I pray you let me heare your confirmation of your practice.

C As it was in the second building of the materiall Temple, after the captivitie of Babylon in Caldea, so according to the true proportion, it is to be in the second building of the spirituall Temple after the captivitie of spirituall Babylon. Now this is observed in the former that every Israelite, with whome the Lord was, and whose spirit, the Lord stirred vp, was commaunded to go and build Ezra. 1. 3. 5. though some were more excellent in the busines then others. So now every spirituall Israelite with whome the Lord is, & whose spirit the Lord stirreth vp are commaunded, to go and build, and the Lord wil prosper them in rising vp and building, though some be more excellent in the busines then others, the beginning of which spirituall building, is first to beget men a new by the immortall seed of Gods word, so makeing them liveing stones, & thereupon to couple them together a spirituall house unto God 1. Pet. 2. upon the confession of their faith/ by baptisme/ as the scriptures of the new testament every where teach, as before is shewed.

I It is confessed of many that any that hath giftes may preach and convert but not baptize.

C Such our Saviour accounteth hypocrites, and reproveth Mat. 23. that held it was lawfull to sweare by the Temple, but not by the gold on the Temple, by the altar, but not by the offering on the altar: to whom he saith, whether is greater the gold or the Temple that sanctifies the gold? the offering, or the altar that sanctifieth the offering? So may I say, whether is greater the water and washing, or the word that sanctifies

ifies the water?

J. What other example have you in the scriptures, that an unbaptized person may baptise?

C. If there were no other then that aforesaid mentioned, it were sufficient. An Israelite circumcised in flesh God stirring up his hart was to build, the Temple made with hands, from the first stone to the last, So an Israelite circumcised in hart, God stirring him up, is to build the Temple made without hands from the first stone to the last, beginning with, Go preach, and Baptise, teaching to observe all that God commaunds, as Christ teacheth his disciples to the end of the world. But further we have the particuler example of Iohn Baptist, who being unbaptized, preached, converted, and baptized.

J. But Iohn Baptist was an extraordinary man it will be objected/for God spake to him extraordinarily.

C. What then / Is not his practice written for our instruction? God hath spoken at severall times after sundry manners Heb. 1. 1. etc. Yet all to one end, as for this of Iohn Baptist, the same God that spake to Iohn Baptist in the wilderness his word, the same God speaketh to us in his scriptures the same word he spake to Iohn, and therefore seeing the Lord hath spoken who shall not preach and practice according to his word, seeing now God speaketh to no particuler persons, For what soever is written afore time is written for every mans instruction. Rom. 15. 4.

J. Many famous men as Mr. Perkins and others observe, that if a Turck should come, to the knowledge of the truth in Turkie, he might preach the same to others, and converting them baptize them/though unbaptized.

C **J**

True,

C. True, but this misterie of iniquitie so p^rte-
baileth perswading many that they are Christi-
ans, because they had baptisme in their infancie
whē it appertained not to them, that they think
their case is better then the Turckes, though
alas it is much worse, for it shalbe easier for the
Turckes then for them if Gods word be true.
Are not all Jewes & Gentiles in one estate by
nature, and is there more then one way of com-
ming to Christ for them both namely to be the
sonnes of God by faith and to put on Christ by
baptisme Gal. 3. 26. 27. who hath set by his new
way? Christ or Antichrist?

A. Many of those caled Brownists doe confesse that
they are reasonable perswaded that Antichristians coming
to the truth may be baptized/and they would not differ
with you concerning that /but that you deny infants bap-
tisme/what say you/ may not the infants of the faithfull be
baptized?

C. No except God have appointed it.

A. You know it is granted that there is neither plain
comand nor example for it in Christs Testament, but from
the consequence of circumcision, in that covenant that God
made with Abraham and his seed Gen. 17. and other places
agreeing therewith.

C. Let vs endeavor to put an end to this
if it may be in short. I demaund of you/ what
covenant the Lord meaneth here. It must be
granted he meaneth, either the covenant of the
land of Canaan withall the promises thereof:
or the covenant of Christs coming of his loynes
concerning the flesh, or els the covenant of
life and salvation by Christ, one of thes ethzee it
must needs be, let me have your answer/ or any
mans

mans hereto.

A. The first and second cannot be pleaded, therefore it must be the third, namely life and salvation by Christ.

C. Wel, then I demand, hath the fleshly child of the faithfull, more pzevilege to life and salvation then the faithful themselves?

A. No I think it cannot be said.

C. Wel, then I affirme that the faithfull have right to this covenant of life and salvation onely upon their repentance and faith, and not otherwise, & so have their children & not otherwise, except you wil say they have greater pzevilege thē the faithful: or els that they shal have life & salvatio by their parents faith: or els that they have right and title to it, whether they repent and beleve or no. If any say they have right and title to it by Gods promise. I answer God hath promised life and salvation by Christ to none that are vnder condemnation but onely by repentance and faith: let any shew the cōtrary if they be able. If any say as some foolishly have done, being vrged/ that it is the covenāt of the visible church: what covenant is that but the covenant of life and salvation made to the faithfull, Christs body and Church. And therefore seeing they are so confounded herein, some teaching one thing, some another: some that infants have nether faith nor repentance, but by vertue of the covenant made to their Parents: Others teach that repentance and faith is to be performed of every one that is to be baptised, & that infants map repent and beleve by their suerties till they come to age themselves: seeing I say they are thus confounded hercin, having nothing in Christs perfect testament, onely some

shew of a forged consequence, and also that they agree not among themselves. Let vs take heed of prophaning the Lords holy ordinance, administering it where he hath not commaunded. Many other things might be sayd, but this may suffice, seeing much is already written, & more may be ere long: knowing they have nothing to say but their severall conceits.

A. But what doe you then hold of infants?

C. That they are innocents as Christ teacheth. Mat. 18. 3. &c. & 19. 14. &c. 1. Cor. 14. 20. that they have no knowledge. Deut. 1. 39. Ionah 4. 11. that God speaketh not to them, requiring any thing at their hands, Deut. 10. 1. Mat. 23. 9. Rom. 7. 9. 1. Cor. 10. 15. and therefore they have not sinned, seeing sin is the breach of Gods law. 1. Ioh. 3. 4. Rom. 4. 15.

A. Then you hold they shalbe saved.

C. Wherefore should they be condemned?

A. For that originall sinne, they have receibed from Adam.

C. Well. It is not my purpose now, time will not serve to answer all the objections that are made in this matter. In short I trust to cutt downe that conceit, that any infant should be condemned as thus. I deniaund of you, did any of Adams posteritie fall deeper in that transgression then he himself?

A. No I never heard it affirmed, but as deep as he.

C. Well, out of your own ground you shalbe

be conuinced. Did God ever purpose or declare, that Adam for that transgression should goe to hell? consider it well before you answer.

I. No, for from eternitie he purposed that Christ should be betwixt that sin, and condemnation.

C. You say true: then for that sin, God neuer purposed to condemne Adam to hell: if not him for that, why any of his posteritie for that? Yet this be considered, it is your owne ground. Further I say, and that without contradictiō, it was neuer Gods purpose that any should go to hell, but for refusing Christ. This is condēdation that light (or Christ) is come into the world/ and men love darknes better. Ioh. 3. 19. and Christ will condemne the world of sin, because they beleeve not in him. Ioh. 16. 9.

I. I cannot contradict you in this, I will better consider of it, but I pray you what hold you then of Predestination?

C. If you conceive the former, you may see what I hold, namely that before all beginnings, it was Gods purpose or predestination that, salciō should consist in the receiuing, or beleeving in Christ, and cōdemnatiō in refusing of Christ. He that will not beleeve shalbe damned, Mar. 16. 16. and not otherwise.

I. Then you hold that God hath predestinated some to be saved, and some to be damned.

C. Yes, as I told you, namely the receiuers of Christ to be saved: and the refusers of Christ to be damned, but that God hath predestinate

or appointed some to the meanes & end, namely to be wicked and to be damned, is the most blasphemous conceit, that euer Sathan soppsted into mans hart, or bzaine.

I. But are men left then to their owne free will?

C. What doe you meane by free will?

I. Abilitie of our selues to do good or evill.

C. You say well, that truely is freewill. To do evill, and to resist Gods word and spirit, wee have freewill or power of our selues, Act. 13. 46. & 7. 51. But to do good, or to receive Gods word or spirit, wee have no power of our selues. God worketh the will and the deed herevnto. Phil. 2. 13. wee are both begotten againe of God by his abundant mercie in Christ, to that heave-ly inheritace & kept by his power (through faith) unto salvation. 1. Pet. 1. 3. 4. 5. so that nothing appertepneth to us but shame, to him onely appertepneth the glozp for our life from death & for our preservation therein.

I. How comes it then that some do beleebe / and some do not?

C. That any do beleebe I have shewed you the cause, without the which none could beleebe, namely Gods mercie in Christ, in quickning vs that were dead by his powerfull & libely word spirit: that some do not beleebe, the cause is, they having freewill to do evill / & to resist Gods & spirit

word and spirit/ vse the same/ and so do not beleeve. That any beleeve it is thus Gods mercy/ that most beleeve not/ the cause is not Gods/ but their owne wicked resisting will.

I. It is sayd/ that the reason why some beleeve not/ is because God doth not effectually call them/ as he doth the other: for if he did/ they should come.

C. This saying/ is partly blasphemous/ partly ignorant/ blasphemous/ in that it lyeth the cause of their not beleeving on God/ in that he effectually calleth them not/ & maketh God a dissembler in his word/ who saith/ as he liveth he would have it otherwise: ignorant it is/ in that such persons as so say/ know not Gods work in creating man: for if God had made Adam otherwise then he made him/ eyther unchangeable good or evill/ he must have made him eyther a God or a Devill: for if he could not have resisted God/ by his creation/ then what was he/ but as God/ unchangeable: and if he could not have resisted the Devill by his creation/ what was he but a Devill unchangeable? or if he could not have resisted God in eating the forbidden fruit/ how could God have manifested his mercie to him in Christ? or if he could not have resisted the Devill therein/ how could God justlie poure out his judgments upon him/ for his obedience to Satan/ God creating him thereunto. Now for vs Adams posteritie/ it is graunted of all/ that wee have the same will or power to evill that Adam had or rather worse/ though not the wil

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to good he had/ and therefore men may and doe resist God in his effectuall calling of them / as **Ada** did in Gods effectuall forbidding him that tree. God is no respecter of persons / he calleth all effectually and in good earnest/ and whosoever holdeth otherwise he hath an evill conceit of God.

A. I praise God you have given me great satisfaction in these things/ what must we do after our baptisme?

C. As the Saints our predecessors did. They that gladly received the word were baptized, and they continued in the Apostles doctrine, fellowship, breaking of bread and prayers. Act. 2. walking in fear towards God/ and in love in word and deed/ one towards another / according to the blessed rules in Christs Testament; and also justly and unblameably towards all men/ that they may cause their conversatiō as well as their doctrine to shine before men/ that men may see their good works, & glorify their father, which is in heaven, without the which conversation all profession is nothing.

A. It is a great stumbling block to many/ that divers/ who professe Religion walk corruptly in their conversation/ it is a great cause that the wicked open their mouthes against Gods truth.

C. Alas, it is most lamentable, but Gods people must knowe, it hath bene and will be so unto the end of the world. And therefore hath Christ Jesus appointed meanes for the redressing thereof in his Church. Mat. 18. & 1. Cor. 5. &c. And we may not justify or condemne any Religion whatsoever by mens personall walkings

ings. May we say / the Religion of the Philo-
sophers was good because of their morall ver-
ties? or that the Religion that Judah and Da-
vid professed was evill, because of Judahs in-
cest, and Davids adulterie / and murther. Gen.
38. 2. Sam. 11. or the Religion of Christ evill/
because that one that professed it, fell into incest
1. Cor. 5. Gods people had need to take heed
off sinning / whereby to cause the adversaries to
blaspheme, for the which God may make them
examples to all succeeding ages.

A. I giue you hartie thanks for your paines with me
in these things / and I trust I shall not let them slip but re-
member them all my life / and put them in practise.

C. The glory and thanks thereof onely be-
longeth to God, for to him it is due, but this I
desire you to consider / that the knowing of the
will of God / without practising of it / doth vs
rather hurt then good. The scripture saith. Not
the knowers but the doers are justified. Rō. 2. 13.
1. Tim. 1. 12. And he that knowes his maisters wil &
doth not shalbe beaten with many stripes. May
there be in this nation (with greefe of soule
I speak it) that acknowledge and confesse the
truth / but practise it not / for some respects or o-
ther ; the Lord perswade all your hearts to the
speedy practise thereof / and that by many ex-
amples that are left vnto you. David that mā
of God saith, I made haist, & delayed not to keep
my cōmaundements. Psal. 119. 60. The Disci-
ples Mat. 4. ymmediately without tarrying fol-
lowed Christ. The three thousand the same day
they were enformed obeyed the Lord and were
baptised.

baptized. Act. 2. The Samaritanes Act. 8. 12
 assoone as they beleved were baptizd both men
 and women. The Eunuch likewise ver 38. The
 Japloz/ Tydia, Paul, and a cloud of witnesses
 communing not with flesh and blood, but obeyed
 the Lord assoone as they beleved. Here was
 no staying to heare what this, and that learned
 man could say against it, as now a daies, but as
 they were confidently perswaded thereof, they
 obeyed. And so I am assured it shalbe by little
 and little as the kingdome of the Beast diminisheth.

I. I hope I shall testify to all/ my speedie walking in
 the steps of these holie men/ but one thing there is yet which
 hath much troubled me and others/ and in my judgement
 hath much hindred the growth of godlines in this kingdom
 and that is that many so soone as they see or feare trouble
 will ensue/ they flie into another Nation who cannot see
 their conversation/ and thereby deprive many poore ignorant
 soules in their own Nation/ of their information/ and
 of their conversation amongst them.

C. Oh/ that hath bene the overthrowe of
 Religion in this land/ the best able and greater
 part being gone/ and leaving behind them some
 fewe/ who by the others departure have had
 their afflictions and contempt increased which
 hath bene the cause of many falling back/ and of
 the adversaries exalting/ but they wil tell us
 we are not to judge things/ by the effects/ therefore
 we must prove that their flight unlawfull
 or we say nothing.

And first/ whereas it is said by some of these
 fliers/ that many of the people of God fled into
 foraine countries/ and that God gave approbation
 thereof/ as Moses/ David/ our Saviour
 Christ

Christ in his infancie / & others / thinking here
to justify this their flight. I answered / God
preserved Moses and the rest in their flight / till
the time was come that he imployed them in his
service / then in no case he would suffer them to
flie / as when Moses manifested his exceeding
backwardnes to the Lords work in helping his
people out of bondage vsing many excuses / the
Lord was very angry with him Exod. 4. 10. -- 15.
And whither did our Saviour flie / when the
time came that he was to shewe himselfe to Isra-
ell? Luk. 1. 80. If any of these men can prove the
Lord requireth no work at their hands to be
done for his glorie and the salvation of thousands
of ignorant soules in their owne Nation / let the
flap in forraine countries. But I trust Gods
people have learned / not to say the time is not
yet come that Babel should be destroyed / and
the Lords house builded / but that the time is
come to build the Lords house / and not to dwell
in seiled houses / Hag 1. 02 any way to seek our
outward promotion; which if it be granted / that
the time is come / not onely to come out of Ba-
bel but to destroy her / all these objections are no-
thing / except they prove that when God called
any of his people to his work / they left it for
feare of trouble. This doctrine was not ap-
proved of God when the time came that his ad-
versaries were to be rooted out / and that his
people had gotten some victory. The Rubenites,
and the Gadites could have been content to have
remained to their most peace & comoditie. Nu.
32. But Moses sayd vnto them, Shall your bre-
thren goe to warre and ye tarie here? wherefore
now

now discourage ye the harts of the children of Israel &c. sharplie reprobing them as an increase of sinful men risen up in their fathers steads still to augment the feirce wrath of the Lord/ and Moses would not be satisfied untill they had promised that they would goe with their brethren to the Lords worke/ and would not returne to their houses/till they had accomplished the same. And the Angel of the Lord doth say. Curse ye Meroz, curse the inhabitants thereof, because they came not to help the lord, to help the Lord against the Mightie. Iudg. 5. 23. Also because the men of Jabesh Gilead/ came not up to the Lord/ to help their brethren against the wicked men of Gibeah, all the men were destroyed and all the women that had lien by men Iudg 2. 1. No excuse whatsoever could serve: Did God thus respect his worke and people then/ as all must put to their helping hand / and none must withdrawe their shoulde least others were discouraged/ & is there no regard to be had thereof now? but an occasion/ as feare of a little imprisonment/ or the like may excuse any/ both from the Lords work/ & the help of their brethren that for want of their societie and comfort / are exceedingly weakened/ if no overcome. If answer be made/ they performe their duty in both/ that they doe the Lords worke the Pastoz feeding hys flock/ and the people walking one towards another. I demaund/ doth the Lord require no more worke of them? doth he not require that they should help to cast downe Babel? If reply be made they doe it by their bookes. I answer/ that may be done/ and their lights shine by their mouthes

mouthes and conversations also among the wicked / which is the greatest meanes of conuertyng them and destroying Antichristes kingdome / They overcame (not by fleeing away) by the blood of the Lambe, and by the word of their testimonie and they loved not their lives unto the death. Rev. 12. 11. Gods people are the lights of the world / a Citie set on a hill / a Candle set on the candlestick / gicing light to all that come in. Mat. 5. and therefore must shine by their persons / more then by their booke. And great help and encouragement would be to Gods people in affliction of imprisonment and the like / to have their brethrens presence / to administer to their soules or bodies / and for which cause / Christ will say / I was in prison / and ye visited me / in distresse and ye comforted me / and vnto those that doe not so / according to their abilitie / Goe ye cursed. Mat. 25. If men had greater love to Gods commaunds / or the salvation of thousand of ignorant soules in our Nation / that for want of instruction perish / then to a little temporal affliction they would neither publish nor practise as they do in this thing. Thus have I in shorte shewed you my poore abilitie in these things. And for all other things we hold / as the lawfulness of magistracie Gods blessed ordinance. Of Christ our Saviour taking his flesh of the virgine Mary / by the wonderfull work of the holy Ghost &c. You may see them in our confession in print published 4. yerres ago.

A. Many that be called Anabaptists hold the contrary / and many other strange things.

C. Wee

C. Wee cannot but lament for it / so did many in Christ Churches in the primitive times / hold strange opinions / as some of the Corinthians denied the resurrection / and in many of the 7. churches were grievous things / which the L. by his servants warned them of / upon pain of his displeasure / & removing of his presence from them / nevertheless others professing the same generall cause of Christ / were commended.

A. Well / you will yet be called Annabaptists because you deny baptism to infants.

C. So were Christians before vs called Sects. And so they may John Baptist. Jesus Christ / himself / and his Apostles Annabaptists / for we profess and practise no otherwise herein / then they / namely / the baptising of such as confesse with the mouth the beleefe of the hart. And if they be Annabaptists that deny baptism / where God hath appointed it / they / and not we are Annabaptists. But the Lord give them repentance / that their sinnes may be put away / and never layd to their charge / even for his Christes sake / Amen.

Thus have we in this Dialogue according to our poore ability answered such objections / as hitherto in our poore and unworthy testimony have bene objected against any of vs concerning persecution for religion: as also with good consciences pointed at the principal things of Mr Robinsons late book till further time.

FINIS.